1639

THE JAI

THE MON
THE ALL-INDI

Ajit Prasada, M.A., LL

C. S. M

VOL. XXV
Nos. 7, 8 & 9 } JULY, AUG

Pampa's Adi Purana by
Pravachanasara of Shri
A. N. Upadhya, B.A.
Influence of Jainism on Ma
Whether a Belief in God i
by *J. N. Ramanathan*
A Problem in Jain Biology
The Jaina Doctrine of So
M.A., B.L.
Translation of the Deva, Sha
Rai Jain, Vidya Varid
Shri Antariksha Parsvanath
Religion of Mahatma Gandhi
Reviews of Books and Perio
Notes and News

O
436, Mint
...ription :-
...nts Rs

177898

E

r Subscribers
subscriptions
rrears if any
—*Manager.*

AZETTE.
ER 1925.
) only.
invaluable publi-
ent matter pro-
s with the sacred
na Bengola in full
otes on the Grand
e All-India Jain
in 1925. The entire
ed on fine ivory

half-tone illustra-
rt paper. No library,
be without a copy.
once. Only a few

TTE OFFICE,
Mint Street,
G.T., *MADRAS.*

A very beautiful and inspiring
Coloured Picture of

Bhagwan Sri Parsvanatha.

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter ovor the Lord's sacred head, Nagendra is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus-pond in which are found two milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

Size 14×10 inches. Price One Dozen Rs. 3.

Please note that orders for less than six copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 per cent will be allowed.

For copies write at once to:

J. CHANDRAN & Co.,

55, Acharappan Street,

G.T., MADRAS.

Books on Humanitarianism.

		Rs.	A.	P.
The Comprehensive Guide Book	...	3	8	0
The Testimony of Science	...	0	6	0
Diet, Health and the Future Man	...	1	0	0
Cancer, Its Cause and Treatment	...	5	0	0
The Lost Ideal of Christianity	...	1	8	0
The Universal Kinship	...	6	0	0
The Whole World Kin	...	1	0	0
The Diet for Cultured People	...	0	4	0
The Popular Guide	...	0	4	0
Brother Pain and His Crown	...	0	8	0

The Hindi Jain Encyclopædia, Vol. I.

BY

B. L. Jain 'Chaitanya,' C. T.

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies are available.

Price Rs. 3-4-0 only.

For copies write to :—THE MANAGER,
The Jaina Gazette, G T., Madras.

ARE YOU AWARE

The Atank Nigrah Pills

Cure Constipation, Brain-fag, seminal disorders etc.

Rupee one only for a tin (32 pills)

The Atank Nigrah Pharmacy,

26, Broadway, MADRAS.

PEACE.

A high class monthly of Life, Light and Love, in English, dealing with religion, philosophy, sociology, education, economics etc. on universal basis and expressing Truth, Love, Toleration, Freedom, Unity and Peace. Practical exercises in the secrets of Karma, Bhakti, Yoga and Gnana. Interesting articles from the pen of eminent writers both of the East and the West. Annual Subscription Rs. 3 ; $ 2·00.

SANTI.

A high class Telugu monthly run on the same lines as that of the English journal. Annual Subscripiion Rs. 2.

For both the journals Annuol Subscription Rs. 4-8-0 only.

The above two monthlies are the organs of Sri Santi Asram situated far away from the turmoils and distractions of life, surrounded by hills on all sides, with a perennial hilly stream, resembling the holy retreats of the Himalayas. Welcome one and all.

SWAMI OMKAR, *President.* SWAMI RAJESWARANANDA, *Editor.*

SRI SANTI ASRAM,
Totapalli Hills, Santi Asram Post,
Peddapuram Taluk, East Godavari, India.

FREE FREE FREE

Wayu Dard Vinashak Oil

This oil, the result of great efforts and perseverance, has been tried on numberless cases suffering from neuralgic pain, pains in joints, gout, rheumatism swelling and all other muscular pains and has invariably been found to be an invaluable and effective remedy.

For the benefit of humanity at large, it is issued free of cost to many people daily. Those having any of the above complaints and residents outstations, may send four annas stamps only to cover the cost of packing and postage.

It is to be applied externally and directions for use will be found on the label.

MANOHAR LAL JAIN,
Cashier, Moradabad.

JAIN BOOKS IN SANSKRIT.

1.	Pramana Mimamsa ...	1 0 0
2.	Syadvada Manjari ...	2 0 0
3.	Tattvartha Sutra with commentary and illustrations ...	2 4 0
4.	Syadvada Ratnakar I, II, IV, V, VI each ...	2 0 0
5.	Sutratritanga Sutra with Niryukti ...	1 0 0
6.	Prakrit Vyakarana with footnotes in English	2 0 0

Arhatmat Prabhakar Karyalaya,
Poona.

Only one in Jain Samaj.

JAIN JIVAN.

All illustrated Gujarati fortnightly.

All liberal minded Jains and Jain youths like it very much. It contains nearly 100 pictures every year.

Annual Subscription Rs. 3 only. Postage free.

JAIN JIVAN,
Poona.

---

1. A sure, safe, simple and an immediate venomous specific.

2. Affords complete cure in 2 seconds like Magic. As. 4 a box.

3. Rs. 2 for ½ Doz.
& Rs. 3/5 ,, 1 ,,
4. Post free.

Postage As. 6. Extra upto 4 boxes.

THE JAIN'S INK DEPOT,
23, Beat,
BANGALORE, (J.G.).

177898

ॐ

THE JAINA GAZETTE

VOL. XXV No. 7, 8 & 9 | MADRAS: JULY, AUGUST & SEPTEMBER 1929. | WHOLE No. 289, 290 & 291

PAMPA'S ADI PURANA.

BY

Prof. R. Tatacharya, M.A., L.T.

(*Continued from page 81 of the last Issue.*)

Sri Vrishabha Yogindra after *vihara* for 1000 years reached the town Purimahala, and under a *vata* tree in the park outside the town, on a broad pure stone slab, free from living creatures facing east, sat in *palyankasana* posture, and took to *self-tapas.* He attained Kevalagnana on Phalguna dark ekadasi-uttara-shadha. Indra came with Indrani and his hosts, saw the *samavasarana* already constructed by Kubera at his bidding. This fourth Kalyana—the Kevalagnanodaya Kalyana was celebrated with due splendour and the ten peculiarities of Jina were manifested. Vrishabhasena Lord of Purimahala and younger next to Bharata, came to the samavasarana, and after due *puja*, at *darsan* took *Jinadiksha*, and instantly became the first Ganadhara.

Meanwhile, as Bharata was holding court at Ayodhya, he learnt through his servants of (1) the Kevalagnanodaya of Sri Purudeva, (2) the appearance of the chakra in his armoury, and (3) the birth of a son to his queen. He questioned to himself 'which shall I attend to first?' of course he decided on Dharma first. So he came to the Samavasarana and after due worship and song of praise sat in the place allotted to him. At his request was heard the Divine Voice. The Lord explained the Dharma.

JL Q3 m2, N05 J9, M29.25.7-9

Then Somaprabha of Kuruvamsa and his brother Sreyamsa, and Anantavirya, Bharata's brother took diksha at the Feet of the Lord, and became Ganadharas; Brahmi and Soundari and other princesses took *diksha* and became Ganinis; Srutakirti became the chief Sravaka, Priyavrata became Sraviki. Marichi Bharata's son, was an exception. The Kaccha and Mahakacchas took the *arhat* form. Anantavirya became a Kevali.

Bharata Chakravarti and Bahubali returned to their capitals. Indra by *avadhi* knew it was now time for *Vihara*, and so said, "The plants of fervour have withered; pray water them by raining Dharmamrita."

Then the Samavasarana travelled through Saka, Kashmira Andhra, Karnataka, Magadha, Yava, Avanti, Panchala, Saurashtra, Kalinga, Abhira, Sanvira, Kuru, Karahata, Anga, Gandhara, Vanga. Stomaka, Bahlika, and other countries. On return, the Samavasarana settled on Mount Kailasa.

King Bharata after leaving the Samavasarana, returned to his capital, and worshipped the chakra. After this *puja*, the fourteen *ratnas* gems, guarded by a thousand yakshas came to him:—(1) umbrella—Suryaprabha; (2) Sword-Sounandaka, (3) Sceptre—Chandavega; (4) Skin—Vajramaya; (5) Jewel—Chudamani (6) Kakini—Chintajanani (7) householder—Kamavrishti; (8) general-ayodhya; (9) Takshaka—Bhadramukha; (10) Purohit—Buddhisagara; (11) Elephant—Vijayardha; (12) Horse—Pavanamjaya; (13) Minister—— (14) Sri-ratna (woman). These he worshipped, and then began the celebration of his son's birth, which was done with great *eclat*.

Then the Chakravarti in consultation with the astrologers proclaimed a Triumphal March over the World on an auspicious day. The camp moved towards the Ganges. Along the bank the army marched up to the sea. The feudatory chiefs of the Eastern side paid homage to him. The army was soon at the entrance to the sea called the Gangadvara. After a *vrata* of 3 days and nights, they entered the salt sea and reached the land of Magadha: Bharata sent an arrow with the inscription, "Bharata Chakravarti, son of Sri Puruparamesvara is come. All men should pay homage to him." The arrow fell into Magadha's

127898

palace ; the ladies of the palace were frightened, and Magadha's men were unmanned, but the chief burst into a rage, "While I am your king, who dares to send this arrogant message. "I shall break the arrow and the villain's pride !" The eldest lady said, "Patience, O King ! There are men taller than the tallest. Do not be hasty. Find out who sent this, and then do the needful. Moreover, while we were in the Videhas for Jinapuja, we have heard it said several times by the holy sages there that now in this age in Bharatakshetra there will be Tirthamkaras and Chakravartis. This is no common arrow, nor the sender a common fellow. Do not the letters indicate that he is the Chakravarti ? Now, Magadha, you will do well to make peace with him. Treat the arrow with respect. Go forthwith and kneel before the Chakravarti's feet. It is foolish to go against the tide. The son of Puruparamesvara, in his final birth, Chakravarti—is Bharata. Who can equal him ?" Magadha's pride was quelled. He worshipped the arrow, put it in an ornamental plate, and went up to Bharata in all pomp and humility, and prostrating before him, asked his forgiveness. He presented to him all the precious things of his country. Rejoiced at such respect, Bharata took leave of him kindly and returned to the camp followed by his own hosts and those of the subdued.

Thereafter the army moved to the Southern Sea and encamped near the entrance called the Vaijayanti-dvara, entered the salt sea, and brought tribute from those on the banks of the Sindhu, the Chakravarti having had tough work with, Prabhasamara.

The victorious army afterwards marched towards Vijayardha. There the Chakravarti sat in a fine garden by the mountain Vijayardha Kumara came to him and paid homage ; and said, "I live here in the central kuta, according to your orders. It is my duty to do the Vijayabhisheka to the Chakravarti that arrives here." So he celebrated the Vijayabhisheka. Thence the army reached the silver mount where they camped for some days. The tributary princes of the tracts between the rivers Ganga and Sindhu came and paid homage.

North Vijayardha remained to be visited, when Kritamala

appeared before Bharata and said, "I am Kritamala at your service. I live in Tamisra guha kuta. There is no mountainous tract that I do not know." So the tract west of the Sindhu was reached through the Torana gate and on to Mlecha Khanda the army marched and over-running thrice this country, they subdued and subjugated it. Encamped at the entrance to the N. Vijayardha, through Tamisra guha, where on the walls at each yojana, the victorious king recorded in inscriptions his victorious march prefaced by the moon and the sun. Then at the confluence of the rivers he erected pillars of victory. The army thereupon crossed the Vijayardha mountain, and conquered the Western continent. Two Mlechcha Kings Balaka and Avarta prepared for an attack. Their ministers said, "We shall cause disturbance in the enemy's camp. We shall break his pride with the help of our family gods—Meghamukha and Nagaraja." Somaprabha's son Jayakumara fought against them and defeated them. Thus subdued the Balaka-Avartas surrendered, and prostrated before the Chakravarti. Following the course of the Sindhu river, the army marched up to the Himalayas. South of it they saw the Vrishabhachala Mt. It was one yojana in circumference, 1 yojana in length; half in extent 125 in depth etc. There as the king desired to inscribe his victory, he saw the inscriptions of several ages of Chakris, his pride was humbled, and then defacing one of them, he recorded his victory.

To the N. E. towards Gangakuta the army marched southward, and camped near the Meru *Rajata* Mt. Then Mlechchakhanda lay to the east. The Vidyadharas Nami and Vinami came and paid homage, and gave their sister Subhadra to the king. Proceeding thence, they met Natyamalamara, who paid homage. Then towards Kailasa Mt. Bharata marched, and kneeled down before Adi Tirthesvara.

Bharata Chakravarti returned to his capital after having spent 60 thousand years over the conquest of the World (digvijaya). But his Chakra would not enter the capital; outside it stood in all fury. The wise men asked Bharata, "Who could your rival be, that the Chakra cannot enter the capital?

Bharata in turn asked the Purohit," who said, "The Chakra-ratna could easily pass through the ghats of Meru Mt., why does it not pass through the gates of Ayodhya? This implies there must be an enemy. Who could this be, awaiting death at your hands?" You are master of all the four royal arts. There is nothing you do not know. Yes, now I see there is at least one rival in your brother Bahubali. He should be subdued."

Bharata thereupon issued the following order to all his brothers—"This Empire of the World is not for me alone. The Lord Purudeva has distributed it among all of us. As I am Chakravarti and your eldest brother, you have to regard me as your father and kneel before me." A hundred of the younger brothers would not bow to anyone having kneeled before Sri Adinatha Jinendra. Straightway they went to the Samavasarana, and laid before the Lord the complaint that a distinction had now been made by Bharata as subject and sovereign, which never was contemplated before, that he insisted on being regarded as their father, and that they were unwilling to submit to any after their submission to Sri Adinatha. They accordingly prayed for that *diksha*, which would make even Bharata to prostrate bodily before them. So they took to *tapas* then and there.

Bharata heard of this incident in the Samavasarana, and felt more diffident of his ability to subjugate Bahubali. All the same, he sent a message to him—Bahubali would not acknowledge his superiority, and found fault with his ambition, folly and arrogance. Bharata moved with his army again and appeared before the walls of Paudanapura.

Bahubali agreed upon a decisive single combat and not war killing or injuring hosts of men. The brothers stood for open fair fight (*dharma yuddha*). At first Bharata Raja was defeated in the drishti yuddha (fight by sight); then in the jalayuddha (water-fight), Bahubali being 25 bows taller than Bharata who was only 500 bows tall, the Chakravarti was again defeated, Enraged at the victorious drums of Bahubali, Bharata entered into malla yuddha (wrestling); Bahubali had got his brother well in his grasp, held him in his arms up in the air, but would not

throw him down on the ground, out of pity, and regard as Bharata was king, elder brother, Chakravarti, and of vast power. So he brought him down gently to the ground where he placed him erect. Bahubali's trumpets sounded victory. Baffled thus, Bharata ordered his Chakra to cut down Bahubali. The disc unable to carryout the order came to Bahubali and rested there. Bahubali saw the sad plight of Bharata, was moved deeply by the situation, and regretted very much the disgrace wrought upon Bharata of the Manuvamsa. He gave away the Chakra saying to his brother, "Why should I aspire for your kingdom which you love? Rule the Shad-khanda yourself; May your Empire prosper and your glory live for ever! Forgive my disobedience in acting against you. I shall wash down this sin by *tapas*." Bharata tried to reconcile his brother saying "You are the only scion of Manuvamsa left. Do not renounce and take to tapas." While Bahubali's feet were watered by Bharata's tears, as Bharata spoke, Bahubali himself shed streams of tears which seemed to be the sacred waters of the coronation ceremony of Bharata.

Bahubali however succeeded in leaving Bharata without a rival in his kingdom, placed his own son Mahabali as Yuvaraja in Paudanapura, and marched to the Samavasarana. He begged the Lord, "Pleased as you were to make me Yuvaraja on earth, kindly favour me with the status of Yuvaraja in Renunciation." So he took to *tapas*, learnt the twelve *angas* and the purvangas, went on *ekavihara* (solitary travel) for a year, and took to more austere *tapas*. But he did not attain—Kevalabodha. Bharata asked Lord Sri Vrishabhasvami as to the cause. "The muni feels it is still on your land that he stands. This is his only trouble. If you go and kneel before him, and disown your right, he will attain Kevalabodha," was the reply.

Thus instructed Bharata went, made *puja*, and said, "It is your gift, Sage, this land that has come to me. Think not otherwise. Think of your self." Then disburdened of the one trouble, the muni attained Kevalabodha. Instantly came the *devas*, came the umbrella, the chamaras, the throne, and all. The devas worshipped the Kevali, and went their ways. Bahubali

after several *viharas* came to Kailasa and rested in the Presence of Sri Adi Natha, Bharata also performed Kevalipuja, and returned to his capital Sakata.

The Creation of the Brahmana Sect

Bharata the Emperor ruled in all glory. He celebrated the Mahamahima and wished to discern the deserving men for receiving gifts. He caused fresh green crops to be spread on the ground all around the palace. Then he invited all to come in. The uninitiated walked over trampling the tendrils. Others initiated stood where they were unwilling to tread the tender ones. Seeing them Bharata asked them to come by a separate path, and when they came asked them why they did not take the path the others had taken. They replied that on parva and other holy days, they had heard it told by the ganadharas that there were fine living organisms in those tendrils, which they should not destroy. Satisfied with their righteousness, Bharata got for them the sacred thread to consecrate them, and rewarded them amply. The uninitiated also now desired to take the *vratas*.

The king defined their duties. The Brahmans had to do their six duties. It is by these duties that the Brahmans are distinguished from the others; they were not exalted and become Brahmans for no reason. Of course, all humankind is one caste

By vrata and conduct have the Brahmans come to be such. Those devoid of vrata and duties proper to them are Brahmanas. only in name, they are not real Brahmanas. The Brahmana (community) class or caste is famous because it was inaugurated by Bharata the Emperor of Shatkhanda, and praised by all as born of Paramabrahma, best of dvijsas (twice born), best of the castes, respected by the world, fit for the respect of kings, of excellent virtue, of pure conduct, devas on earth. Such was the praise of the Brahman by Bharata.

Delighted at his creation of the Brahmana class, one day early at dawn, Bharata had mysterious unpleasant dreams which foreboded disaster at some future date. Bharata went to the Samavasarana, did *puja*, and attained *avadhi* knowledge.

He reported to the Lord that in addition to the three castes instituted by Him, he had since formed a class called the Brahmana. He asked "Is this *advisable*? Will it remain pure? I dreamt sixteen dreams, which I vaguely think forebode disaster. Kindly enlighten me as to the details and advise me how to avert the evil."

The Lord of the three Worlds says, 'The Brahmana caste which you have instituted will behave as ordered in this Kritayuga, thereafter, bereft of right conduct, away from the right path, greedy of wealth, inclined towards other unreal faiths, cruel, fond of wine and honey, and flesh, uncharitable, seeking after others' wives, worst of mankind, intent on murder or slaughter, sinful, rich in falsehood—such will be the Brahmana in Kaliyuga.

But as they are now of good conduct, you will be blamed if they are allowed to drift away.

Now for the dreams and their import:—

(1) As you saw 24 lions, know there will be only Twenty-four Tirthamkaras.

(2) As you saw others round the lion, know there will be other religions rising and falling.

(3) The *yatis* in *dusshama* time will decay being unable to maintain their virtue.

(4) Instead of *ekavihara*, the *viharis* will travel with their followers.

(5) The sun of kevalajnana is dim, overclouded in *dusshama* time.

(6) Men and women will be wanting in Truth and chastity

(7) Even the faithful (*bhavya*) will swerve from right conduct in *dusshama kala.*

(8) As the monkey was seen seated on the elephant, wild men, lowcaste men and wicked men will become kings and they will rule unjustly.

(9) Owls surrounded by crows.—Men will go to other religious faiths in stead of gathering round those learned in Jaina Sastras.

(10) Fools will praise the *vyantaras*, who have no abode.

(11) The centre of the lake being dry, Dharma will not flourish in the heart of the country, but will go far away from it to other lands.

(12) The sages cannot attain *Riddhi*.

(13) The guests for *annadana* will be those void of *vrata*, opposed to the right path, addicted to vice and sinful.

(14) Only the young folk will take the Jinadiksha, the aged men will not be so inclined.

(15) The *munis* will not attain *manahparyaya* or *avadhi*.

(16) The grain will become insipid, yet men have to live on it.

These are remote results. Be not disheartened or disgusted. May Jina Dharma protect you against such calamities."

Returning to Ayodhya, Bharata performed all *santi* ceremonies and built many Jaina temples throughout his empire.

In the *chaityalayas* constructed, Bharata installed the images of all the Tirthamkaras, Sri Adinatha being the first; and made proper arrangements for their regular worship and *puja*. The people also followed his ways, according to the proverb 'like sovereign, like subject.'

Eightyfour pubba years Sri Adinatha spent in the Dharmavarsha with His eightyfour ganadharas, 4750 Sakala purvadharas, 4750 Sikshakas (teachers), 9000 avadhijnanis, 24000 Kevalajnanis, 26000 those attained vikriyariddhi, 12750 that attained manahparyaya, as many *vadis* (disputants), altogether 84,084 munis, 3,50,000—aryikas including Brahmi the first; 3,00,000 Sravakas; 5,00,000 Sravakis, suvrata being the first; 5,00,000 devas of four kinds, birds, quadrupeds, creepers and other lower animals—were benefitted by the Dharma-amrita-varsha.

When but fourteen days remained, in the Kailasa Siddha kuta, on Paushya Full moon day, in Yoga palyamkasana, facing east sat the Lord.

Just then the King of the Earth Bharata, dreamt unpleasant dreams. The purohit interpreted them as "This tells us that Sri Adi Deva will depart from this world to the Everlasting One with a number of munis." One Ananda brought news to

Bharata of the critical stage. Bharata forthwith marched, and coming to the Lord, made 3 pradakshinams, celebrated the mahamaha puja for fourteen days unceasingly, when on Magha dark Chaturdasi day break, the Lord attained Nirvana. Indra came down with all his hosts to celebrate this fifth Kalyana—the Parinirvana Kalyana. To the right of the *homakunda* for the Bhagavan's body, was placed the *homakunda* for Ganadhara's body, and to the left the *homakunda* for the anagara kevali. The three *agnis* (fire) of the kundas were garhapatya, dakshinagni, and ahavaniya. Their ashes were smeared by the devas over the faces, neck and shoulders. Indra danced the ananda dance and went his away.

Bharata's grief was intense. Vrishabhasena the ganadhara advised him to participate in Indra's celebration of this fifth Kalyana, inasmuch as the Lord after conquest of all Karma went to Everlasting Happiness. Till now the Lord was present to the eye: now He will be in the heart. Is not this nearer? We too shall go to the Abode of Eternal Bliss to which He has gone if we tread the path He trod.

The Ganadhara also traced back the history of the life of Sri Adideva and of others. Bharata thus consoled, went to Ayodhya, gave away the Kingdom to Arkakirti, celebrated the maham for eight days, went to Kailasa Mt., worshipped the Chaityalayas there, sat on the stone slab whence Sri Adisvami had attained Nirvana, facing north, with Siddhabhakti, took to *dhyana*, attained instantaneously Manahparyaya on taking to Jina dikshe. Kevalabodha came to him the next moment. For one pubba years he was busy spreading Dharma, then returned to Kailas and attained Nirvana.

After sage Bharata, Vrishabhasena Ganadhara leading, all the sons of Purudeva attained Nirvana in succession.

Pravachanasara of Shri Kundakunda.
(A summary)

BY

A. N. Upadhya, B.A.

FOREWORD.

[Oriental scholars are not, in any way, unacquainted with *Pravachanasara*, one of the three famous works of Shri Kundakundacharya of immortal fame. Portions of it were published by the late Dr. Bhandarkar in his Reports on the search for Sanskrit Mss. (1883-84) and translated too in the same volume. Dr. Pischel has taken a grammatical notice of these extracts and has come to the conclusion, that the Prakrit dialect, in which *Pravachanasara* is written can be designated as Jaina Souraseni (Grammatik Der Prakrit-Sprachen p. 20). No doubt there is ample material for the philologist interested in Prakrit dialects in relation to modern vernaculars, but so far as I know, no critical text of *Pravachanasara* has been prepared by collating Mss. from different parts of India. Many various readings important from the point of Prakrit dialect have been preserved. in the commentary of Jayasena who very often enters into textual criticism.

Pravachanasara is a popular book. Amritachandra has written, on this work, a commentary in a dignified style and flowing fluency and some times studded with gemlike verses in Sanskrit. Jayasena also has written a lucid commentary on this work—both these Sanskrit commentaries have been published, along with the original text in the *Rayachandra Jaina-sastramata.* From an editorial note on page 117 of the above edition, we learn that there is a commentary by Prabhachandra. Pandita Bahubali Sarma tells me that he remembers to have seen a sanskrit commentary, on all the three works of Kundakunda, by Mallishena. There is a Kanarese commentary by Balachandradeva on *Pravachanasara* and so far as I know, it is not published

as yet. There is a Hindi Commentary by Pande Hemaraja (about the middle of the seventeenth century) mainly based on that of Amritachandra (published in the above edition). It is really a credit to the Jaina Hindi literature that there is, in Hindi, a metrical version of *Pravachanasara* by Vrindavana (first quarter of the 19th century). Brahmachari Sitalaprasadaji has written a lucid commentary in easy Hindi mainly besed on the commentary of Jayasena. It is a practial edition in three handy volumes. Thus we see what a huge mass of literature has grown only about *Pravachanasara*, not to mention other works of Kundakunda.*

Without a critical text the study of *Pravachanasara* will always remain imperfect. All philological conclusions must remain tentative until a critical text is built up based on many Mss.

In the following paragraphs I have attempted to give a consistent summary of *Pravachanasara*. Generally I have confined myself to the contents of the text even though on many occasions I have incorporated, in the summary, some of the suggestions of the commentators.†]

BOOK I

The unruffled equanimity of the soul is *Dharma* itself. When the soul has developed *Dharma*, maintenance of its pure and essential consciousness is *Charitra* which when accompanied by Right Faith and Knowledge leads one to Liberation.

The very existence of a substance implies its having been endowed with qualities and modificatory developments. The soul develops itself with auspicious or inauspicious or pure modifications. The inauspicious modificatory manifestation leads the soul into wretched births, the auspicious one to happy births, while the pure on leads it to liberation where super-

* I remember to have read somewhere that an English translation of Pravachanasara is being printed by the Jaina Literature Society London.

† A complete English translation of *Pravachanasara* is ready with the writer.

sensuous and unparallelled happiness is supreme and which is a state of disciplinary equanimity and transparent Omniscience.

The soul with pure manifestation, becoming free from *Ghatia* or destructive Karmas attains Omniscience realizing its own nature and is known as *Svayambhu.* Phenomenally no substance is free from production, permanence and destruction, while these in the case of an Omniscient are abnormal, that is to say, there is origination without destruction and destruction without origination. It is here that infinite supersensuous happiness—without physical pain or pleasure—and knowledge are developed. In the state of Omniscience everything is directly perceived without sensational stages.

Having physical and superphysical space for its objectivity knowledge is co-extensive with the soul; in case it is more wide it cannot know, being itself insentient and in case it is less in extent how can the whole of the soul be capable of knowledge? All objects are pervaded by knowledge like the milk, lit up by a gem in it. The Omniscient Jina comprehends everything being all-knowledge himself. The Omniscient soul surpasses space and can comprehend the whole of the objectivity even without physical contact as the eye, the colour. The whole world is reflected in the knowledge of the Omniscient. The knowledge acquired through material words instructed by Jinas helps us to know the self; but the Omniscience itself is more comprehensive than this. The Omniscient soul comprehends instantaneously the objective world in all its varieties, with all its past, present and future modifications unlike the indirect knowledge of senses.

The physical and spiritual activities (such as knowing &c.) of the Omniscient Lord, in whom the Karmas are already destroyed, do not lead to fresh bondage, since they are the spontaneous results of the functioning of karmas and since there is the absence of passions which, when they influence the soul, become the cause of Samsara. *Ksayika* knowledge is capable of simultaneous comprehension of the whole world, nay every object with its modifications of all times without sensational stages. Great is its glory! The Omniscient soul though seeing

everything does not suffer any accretion or depletion or any additional development.

The physical form of the soul is after all foreign and the knowledge that the senses derive is limited and never simultaneous. The senses being only a separable accident of the soul what they perceive is indirect and it is the Omniscient perception alone that is direct. It is all embracing Omniscience that constitutes real happiness. There is not a grain of misery in it because of the annihilation of *Ghatiya* karmas. It is the auspicious souls that believe in the dignity of this happiness. Vain are sensual pleasures which give rise to further infatuation involving additional misery. It is the soul, and not the physical body even though it is heavenly, that is the seat of happinessl Folly it is to run after senses when the potentially perfect sou. is knowledge and happiness.

Auspicious manifestation consists in the worship of God, ascetic and preceptor, in offering gifts to men of character and in observing, fasts &c.; this leads to births in three higher grades of life where there is plenty of sense-pleasure. Even this pleasure enjoyed by gods is not eternal; they enjoy it only to satisfy the physical itch and as such it is destined to be transformed into misery. They feed their bodies feasting on pleasures only to enhance further desires. Baffled with anxieties, they enjoy pleasures and come to suffer life-long miseries. The happiness derived from senses is momentary, limited, dependant —it is misery in disguise. Merit and demerit both lead to repeated births: there is little to choose between them. This physical misery which is so patent in *Samsara*, can be avoided by right knowledge of reality, by avoiding passions and by adopting pure Equanimity.

Passions, like delusion are great hindrances on the path of self-realization—no discipline is of any avail in their presence. Destruction of delusion enlightens on as to the nature of reality of one's self and of one's ideal. The path of *Nirvana* can be paved only by the annihilation of the delusive karmic forces. A soul infatuated with worldly objects incurs delusive karmas and muffled therein develops fresh delusion and further bondage,

false knowledge and cruelty unto beings. It is by scriptural study that one is enlightened and the bond of karmic forces is loosened.

Substance, qualities and their modifications are known as *Artha* and the soul is a substance endowed with these. He, who realizes himself as constituted of knowledge and others as only related accessories—still all the while distinct—effects absolute liberation from misery. Belief in the nature of Reality is a qualification of a *Sramana*. Sramana is he who has put an end to delusion, who is skilled in scriptures and who has established himself in discipline.

BOOK II

The range of knowability is constituted of substances endowed with qualities and modifications—those who leave the substance and run after modifications are false-believers. The substance, endowed as it is with qualities and modifications, ever undergoes production, permanence and destruction without abandoning its initial nature—this constitutes its natural existence and is known as existential entity. Of the modifications which constitute a substance, there can be no production, permanence and destruction one without the other—so the substance is made of all these three. All the three are present in a substance at one and the same moment. One modification vanishes, other originates—the initial one is the same all the while. Similar is the case with qualitative modifications. (Here the author explains the meanings *Prithaktva*, *Anyatva* and *Abhava*). There can be no qualities, nor modifications without the substance which is a substriatm thereof. So a substance may be permanent or otherwise as we look at it from *Dravyarthika* or *Paryayarthika Naya*. The soul undergoes different births and assumes for the time being a different shape &c. still the soul-essence is the same. This gives rise to the famous sevenfold-predicate-system of *Syadvada*.

There is no absolute permanence as such; every activity has its fruit. It is the fruition of *Namakarman* which gives various shapes of body that do not really belong to the nature of

the soul. In this world there is neither absolute origination nor absolute destruction—both of them are simultaneous. After all *Samsara* is only an activity of the soul-substance moving through the four modes of life. The karma-tinted soul develops further modifications which give rise to fresh karmic energy. The soul manifests consciousness which results into knowledge, manifold karmas and fruit which is either happiness or misery.

The substance is either living or non-living, the former characterised by manifestation of consciousness and the latter constituted out of insentient matter. The sphere of vaccuum is full with six kinds of substances and it is known as physical space where the whole objectivity endowed with the trio of origination, permanence and destruction, undergoes modifications collectively or individually. Some substances are perceptible while the others are not. From atom to the gross lump, matter is endowed with sense-qualities and the sound which is only a form of matter is of various kinds. Of the formless—the sky gives space, *Dharma* and *Adharma* function as the fulcrums of motion and rest respectively. Time effects change : the soul is all sentiency. All the five substances have innumerable spacial points while the time has nil. The sky pervades both physical and superphysical worlds. The physical world is full with the rest of the substances, time taking resort to soul and matter. All substances have spacial points while the atom which is a unit has none. *Samaya* is a duration of time required for crossing from one to other spacial point and itself has no spacial point. *Pradesa* is that much portion of the sky which is occupied by an atom. All substances have one to infinite space-points while *kala* possesses only *Samaya. Kalanu* though endowed with the trio, preserves its initial nature. A substance without a space-point is mere void.

The knowing agent of this objectivity is the being endowed with four life-essentials, namely, senses, trio of activities, period of life and respiration, which are the results of karmas, being bound with which the soul enjoys the fruits there of and incurs fresh karmic bondage. Harm to beings through infatuation and hatred entails fresh bondage. Attachment to worldly objects

taints the soul with karma and brings newer births. One escapes from the clutches of karmas and of life-essentials by subduing senses and meditating on the nature of the soul.

The soul's manifestation of consciousness may be either towards knowledge or towards cognition which in turn may be (pure or impure) auspicious or inauspicious. Auspicious one brings merit and the inauspicious one demerit—in the absence of both there is no bondage. The auspicious manifestation consists in piety, devotion and compassion ; the inauspicious one otherwise. One should meditate on the nature of the soul without confounding oneself with material objects and ideas of agency.

The atom which is a space unit, being dry or cohesive multiplies itself. It is said, because of modification, the aridness or the cohesion of the atoms increasing in number from one onwards attains infinity. Atomic modifications, whether cohesive or arid, whether odd or even bind mutually when they are *Adiparihina* and when there is the difference of two *Amsas* between the uniting party-units. An atom which has two *Amsas* of cohesion binds itself with another having four *Amsas* and an atom which has three Amsas of aridness binds itself with another having five *Amsas* while *Skandhas* come to have defferent gross forms according to their capacity. The *Loka* is thickly filled with material bodies both subtle and gross, capable of being received by the soul or not. The *Skandhas* capable of becoming karmas develope themselves into eight kinds of karmas because of the impure manifestation of the soul. But navertheless the soul is in a sense their direct agent. They give rise to future births and further bodies. All the five kinds of bodiea (79) are material while the soul is supersensuous. beyond inferetial mark, without shape and all knowledge itself. Just as the supersensuous soul perceives material objects and qualities so it is bound by them. The sentient soul, coming in contact with different objects develops infatuation, love and hatred and so bondage is effected. When passiont are developed the material bodies occupy the space points of the soul. Passion means dondoge and the absence of the same means release—so

goes the doctrine. Of the passions *Raga* is both auspicious and inauspicious. The individual soul and the living bodies are different from each other. One who fails to understand this falls a victim to false attachment. Though placed in material sourroundings the soul neither accepts anything from outside nor leaves off its own nature. But the soul, in this transmigratory state, being an agent of impure modificatory developments due to external objects, is sometimes bound up with or released from karmic dust which is usually of eight kinds. This interpenetration of matter into the soul is known as bondage. From ordinary standpoint this may be looked at differently. The eternality and the all-consciousness of the soul must be realized: every thing else is momentary—it is this awakening that cuts the knot of delusion. Then the soul is realized and eternal happiness attained as the passions are destroyed and senses controlled, friends and foes become equal. At this stage being free from every hindrance, rich in every kind of happiness and knowledge, being beyond the reach of senses and having no sense activities at all, the *kevalin* meditates on the highest happiness.

BOOK III

Taking leave of his relatives and being intent on faith, knowledge, penance and strength, one should approach a merited monk; then becoming indifferent to the world, being determined and assuming the form in which one is born he should be initiated into the order of asceties. The highest emblem of Jaina asceticism consists in nakedness, pulling out hair, purity, ceasing from harming others, in becoming a proof against karmas, abstaining from sinful intentions, entertaining concentration of mind, in manifestation of pure consciousness and in independance. Accepting such an emblem one should practise his course of asceticism.

He should adopt the primary qualities which are twenty-eight in number to wit:—five *vritas*, five *Samitis*, controls of five senses, pulling out hair, six essential duties (*Avasyakas*), nakedness, not-taking-bath, sleeping on the ground, not cleansing teeth, taking meals in standing posture, taking meals only once a

day. If he commits any mistake in the practice of this course he should correct and reestablish the practice. (That teacher who gives *Diksa* is *Pravrjyadayaka* and who helps to reestablish the right conduct is known as *Niryapaka*). If there is any flaw in the observance of vow he should go through repentance in the presence of another monk. He should be always careful not to break his rules of conduct by falling a victim to attachments. He should have attachment neither for food nor for fast, neither for residence nor for travelling nor for any other material paraphernalia. Careless activity in walking, in sleeping &c. involves a lot of harm to beings. Whether the loss of life is involved or not, harm unto beings is sure in the case of him who is careless; there is no bondage unto him who is careful with regard to items of carefulness. By being careful one remains untainted like a lotus in water.

It is always better and safe that a monk should give up all attachment and without that, the absolute annihilation of karma is an impossibility, since attachment involves infatuation, initial harm to beings and failure in maintaining control.

Having in view the necessities of time and place, a *Sramana* may accept only such things which do not check his highest development. But on no account there should be any attachment, not even for the body, then of what avail are other things. The natural form of the body, the words of a *guru*, disciplinary action such as humility before the teacher, and study of *Sutras*—these are the acceptable paraphernalia of a Jaina monk. He should not have any attachment either for this or the other world. His food should be proper (as prescribed in scriptures) and his passions controlled. Since the *Sramanas* have no attachment for food and since their soul does not eat, even if they eat pure food they may be said in effect not to eat. Only a half-stomach meal, that too begged and by day, not specially sought, not juicy and without flesh—this is the nature of the proper food. In case of physical debility he should practise his course of conduct in such a way as not to break the initial vow. When practising one's conduct with due deference to time, place, condition, ability and intention, very little sin is incurred.

He should study scriptures whereby the nature of reality is understood and the karmas are destroyed. *Agama* is his eye and guide. Faith originates from scriptural study and so does moral discipline. Neither mere scriptural knowledge without faith nor mere faith without moral discipline leads one to final liberation. A well controlled and learned ascetic can destroy the karmas very quickly. Even in the case of a learned monk a particle of attachment towards worldly objects works like a brake on the way to liberation.

Moral discipline consists in five fold carefulness, three-fold control, subjugation of senses and passions, acquisition of faith and knowledge, equal disposition towards friend or foe, equal attitude towards happiness and misery, and life and death. Perfect asceticism consists in absolute concentration on the triple-jewel. A monk annihilates his karmas by giving up all his attitudes towards external things.

There is no karmic influx in the case of *Suddhopayoga* while there is in the case of *Subhopayoga*. The characteristies of *Subhopayoga* are, piety towards Arhats, brotherly feeling towards the learned, humility before the preceptor, acceptance of religious instruction and imparting the same to other pupils and feeding them.

In times of illness etc. one monk may help the other without doing any intial harm unto beings. Initial harm is unavoidable in the case of householders when they are rendering help to monks. In abnormal cases a monk may hold conversation with ordinary people it is subha for him. What is merely *Subha* in the case a monk may prove as a *Dharma* in the case of a householder.

Even auspicious attitude may fruition otherwise according to the nature of things with which it is related. Practice of vows as prescribed by false and ignorant teachers will never lead to salvation—at the most that may bestow heavenly bliss. Men given to passions should never be respected. That man who is free from sin, who regards all religionists alike, and who has acquired a store of merits becomes a sharer of the path of salvation. It is pure and auspicious—souled men that lead us to liberation. Men of merits should properly be respected.

A non-believer cannot be a *Sramana* though endowed with penance and scriptural knowledge. The meritless who demand respect from the meretorious wander long in this limitless *Samsar*. Men of merit should not humiliate themselves meanly in the company of the demerited.

In order to maintain *Samyama* intercourse with common people should be abandoned, otherwise one is sure to fall off from the spirit of asceticism though keeping up the form. An ascetic should always dwell with an equal or with a superior.

False comprehension of reality brings endless transmigration. Proper discipline accompanied with Faith and peace leads one to salvation. Pure are they who know well the reality and who have given up all attachments. The pure one is a *Sramana*, of him are faith and knowledge ; he alone attains Nirvana ; he is perfect : Bow unto him.*

Influence of Jainism on Mahometanism.

Dr. Helmuth von Glasenapp writes as follows in his article on " Jainism, its historical importance and its relations to other religions of the world" contributed to "*The Calcutta Review*" May, 1929.

" Possibly the influence of Jainism on Mahometanism went further. Baron Kremer has told us in an exhaustive essay on the Arabian poet and philosopher, Abu-l-'Ala (973-1058), generally called after his native town of Maarrat an Numan Abu-l-Ala al Ma'rri. He has evolved his peculiar ethical teaching perhaps under Jaina influence. The strange, quite un-Mahometan way of life of this man is described by Kremer as follows : "Abu-l-Ala only lived on a vegetable diet and he also refused milk, because he regarded it as sinful to take away their mother's milk from young animals, he would have gone without nourishment altogether, if he could have done it, even honey he would not eat because he thought it wrong to rob the bees of their honey,

* In some portions of the summary, for some words and phrases I am indebted to late Dr. Bhandarakar's translation of some of the gathas of Pravachanasara. (Reports for 1883-84.)

which they had collected so busily and industriously. For the same reason he avoided eggs. In food and clothing he lived as true world-despiser. "My garments are of (undyed) wool, neither green nor yellow, nor reddish brown." Only wooden shoes he wears, for those made of leather are acquired by bad practices, because it is a sin to kill animals to use their skins. In another place he recommends total nakedness when he says: "Summer gives you a complete garment." How strictly he followed the law of the Ahimsa is made clear by his saying: "It is better to let a flea live than to give a beggar a dirhem."

This predilection for nakedness, the forbearance towards vermin, the vegetarianism, above all the warning against the eating of honey, show the influence of Jainism, especially of the Digambaras. That a great commercial centre like Bagdad, where Adu-l-Ala spent most of his life, was visited by Jaina merchants is easily credible, and that the poet came into touch with them· It is seen from his writings that Abu-l-Ala had knowledge of many Indian customs. He mentions the habit of Indian ascetics not to cut their nails. He commends the custom of burning the dead, when he says: Behold, how the Indian burn their dead; that is better than long torments. If I am burned, then one needs not trouble about the hyenas, that crawl at night towards the corpse, and is safe from maltreatment and desecration. Fire is better than camphor, with which we bestrew the dead and better takes away the evil smells. Abu-l-Ala admired the Indian ascetics, who flung themselves into burning funeral piles. This way of attaining death is regarded by the Jainas as a "usual silly sort of asceticism" committed by heretics, whilst the intentional beath by hunger is praised. The saying of Abu-l-Ala's that he would like to forego all nourishment, if he could, lets us suppose that he had knowledge also of the "Samlekhana," but was too weak to follow it. According to all I have said it is possible that Abu-l-Ala has been in touch with Jainas and has partly adopted their ethical ideas. His metaphysical conceptions, however, on which his poems are based, show that he cannot have had closer relations with Jainism, which is shown by his not-believing in the transmigration of souls."

Whether a Belief in God is Essential for Good Conduct?

The question is answered in the affirmative for the following reasons.

1. In the ordinary world a superior power or a higher authority than one self is essential to prevent one from doing wrong and to punish one when one goes wrong. The presence of laws and regulations for good conduct has a deterring effect on the human psychology not to disobey such laws and regulations and the certainty of getting a punishment for wrong-doing and the consequent fear of such punishment effectively prevent most people from committing a crime.

2. Every man in his childhood is controlled, punished and directed by his parents. The sort of fear mixed with love and reverence has a healthy influence over the child's conduct. One should not confound this gentle fear with dread or care which no doubt spoils one. Extreme fear and dread have turned black hair grey in a single night as in the case of Cordelia in King Lear and the late Czar.

Great fear may turn one mad and may even cost one's own life but such a fear is not present in the minds of children or even grown up men who refrain from wrong-doing.

This gentle fear which may even be called respect for higher authority is a very good training master which shapes, moulds and fixes the good conduct of children and women.

3. The influence of teachers during the life of a student is the next great force which also binds over the student for good behaviour.

4. The influence of relatives and friends and of the public next have a potent power over the conduct of all men and women.

Punishment is meted out to one only when one's crime is detected. It is possible to do several wrongs on various occasions without being detected. Still there are many who do not commit wrongs though several opportunities present themselves to them for so committing. What is it that prevents such people

from wrong-doing ? One may say that early training and bringing up have checked such people from sinning. Let us grant it to be so at this stage.

There are several persons whose crimes are yet undetected and who are yet unpunished and who still commit sins after sins with impunity. These licensed (so to say) sinners also had all the training and good influence of their parents, teachers, relatives, friends and the country's laws.

And there are also these who still commit sins even after they are punished several times by the King's or Country's laws.

But these people who commit sin as a habit meet with some calamity and catastrophe and in their agony of sorrow, pain or fear and dread feel that they have been punished adequately by some unknown power and this punishment is called a retribution ; and remorse and penitence fill the minds of such habitual offenders.

And there are others who had not training and who had no education of any kind and who had no opportunity of being under any good influence, and who had many an occasion to commit wrong still following the path of righteousness. What is that that made such people good and sober ?

An open door tempts a saint. But even closed doors are broken open by lesser saints and false saints. But all saints are not tempted by open doors. The percentage of offenders in any society or country after all form a small minority. The majority do not sin. Then what is that influence which checks people from doing wrong and makes them walk in the straight path of righteousness?

All men and women that have been born before us since creation, have affirmed in unmistakable terms out of their individual experience that a superior, unknown, beneficient power or something there is and that this something is either granted or supposed or understood or known by one's conscience, intelligence or instinct.

I leave to the readers to realise what the words conscience, intelligence and instinct denote. But I call, as so many have called, this something as God and that God always watches,

punishes and corrects the erring humanity. Hence a belief in God is essential for good conduct.

Also by strict logic just as several tangible influences in this world are necessary for good conduct, so also in the unknown, unseen and intangible life of one in this same world God is essential for good conduct. I have opened this subject with the hope of getting from our readers further, better and scientific reasons for and against the subject.

J. N. RAMANATHAN.

A PROBLEM IN JAIN BIOLOGY.

IN the joint-issue of "Jain Jagat" for July and August the learned editor of the paper raised a momentous question in connection of Jain theories of reproduction in lower creatures. According to the latter there does not exist any physiological differentiation between males and females in the order of animals which possess less than five senses of perception nor do they function as such. In the most authoritative works on Jain metaphysics it is mentioned that creatures, beginning from the lowest order upto the four-sensed beings (viz., those possessing skin, nose, tongue, and eyes but not ears) are asexual and possess no diffentiative organs of reproduction. Now, on the authority of a Sanskrit verse occurring in Padmapurana Chap. XV. the editor of Jain Jagat has rightly challenged the above views. The verse referred to describes in explicit terms the amorous dalliance between a male and a female black-bee. A black-bee (Bhramara) is an animal with four-senses, according to Jain philosophers. Ravishenacharya, the author of Padmapurana, is one of the standard authorities in Jainism and therefore his words cannot be taken lightly. It cannot be granted that the learned Acharya wrote it merely out of poetic fancy for thereby he would be running against one of the most vital principles of Jain Siddhant of which he could not be ignorant.

It was in this connection that I contributed an article in the columns of Jain Jagat dated the 16th Sept. '29. At the request of one of the Editors of Jain Gazette I am translating into English language the same views of mine on the subject of reproduction in lower creatures. I have used this term "lower creatures" for all beings except the five-sensed ones. The mode of reproduction in lower creatures has been termed "Sammurchhan mode of reproduction," the meaning of the word "Sammurchhan" being some what mysterious. The Jain Pundits explain it as spontaneous generation as if out of nothing. This explanation is untenable because something coming out of nothing is an absurdity recognised by all Jain thinkers. Again the Sammurchhan mode of reproduction has been sub-divided into a number of classes such as sprouting of plants, reproduction from sweat, spittle etc. In other words it would mean that something living is generated out of non-living. Jain metaphysics recognises life and matter as two separate entities and it would be a glaring breach of principles to suppose life coming from non-life. Life from life is the cry of the modern biologist and appears to be a well-established fact. The experiments by zoologists have proved beyond the shadow of a doubt that even in the lowest strata of organic evolution there is a sexual differentiation and in some cases there are separate organs of reproduction. But in one important respect the mode of reproduction differs with what is usually met with in higher animals possessing all the five senses. In the higher animals the sperm of the male and the ovum of the female unite within the female genital apparatus for the sperm is directly discharged there whereas in the lower order it is not so. The male and the female conjugate, thereby get stimulated and then leave behind their sacred libations in the medium in which they move. It is here outside the female body that the male gamete fertilizes the ovum and it is only after fertilization that the development of life begins. This fact has been demonstrated not only in the case of the lowest beings but the scientists have gone so far as to indicate sex differentiation even in certain species of lifeless crystals. Thus writes Dr. Manotlov—a Russian scientist,

" I found in the case of the eleven most typical mineral pyrites that the cubic-shaped crystals gave typical male reaction (no pigmentation) upon the substance in which they had been submerged, while the octagonic-shaped crystals give typical female reaction (pigmentation). This result I obtained in all cases." The following quotations are from "Outlines of Evolutionary Biology". Dr. A. Dendy aptly describes the sexual functioning in unicellular organisms : "As a case of complete morphological as well as physiological differentiation between male and female gametes in a unicellular organism, we may take that of *coccidum schubergi*—a parasite in the intestine of centipede. Spherical ovum and spermatozoa are produced. The spermatozoa is a flagellate monad actively swimming about. It seeks out the ovum and exercises a peculiar attraction upon it and the two conjugate, the spermatozoon boring its way into the ovum and their nuclei fusing to form the zygote nucleus. The only trace of activity which the ovum exhibits is the protrusion of a small 'cone of reception' from the cell towards the approaching spermatozoon, which seems to indicate that the attraction is mutual. This is a complete differentiation of gametes as we meet with in any of the most highly organised plants and animals."

" In the case of *spirogyra* (a fresh water plant) the male and female gametes are of different shape............The gamete from one cellchamber creeps through the canal into the other chamber and conjugates with the gamete which there awaits it ....one entire filament may produce nothing but male gametes and may therefore be regarded as a male plant, while the other may produce only female gametes and therefore be regarded as a female plant."

" In *Fucus vesiculosus* (sea-weed) distinct male and female plants exist. Certain branches contain the sexual organs, male antheridia and female oogonia..........."

"In many cases complete sexual differentiation is manifested by the entire flowers themselves, some having stamens without carpels and others carpels without stamen.,..........." But one thing worthy of notice is the following.

"Although as a general rule an egg does not develop unless fertilized by a spermatozoon, this is by no means always the case and many instances are known of Parthenogenesis or development of unfertilized eggs."

In certain insects of the rotifera class the male insect has not been so far detected. The females of this class lay eggs in favourable season which develop without fertilization. This we can consider to be the nearest approach to Sammurchhan. The present conception of Sammurchhan appears to be erroneous and the general rule indicating all the lower animals to be sexless fails to withstand the acid test of experiment. In some organisms like amoeba the reproduction takes place by multiple fission of the body. Such cases can be included in Sammurchhan. The learned adepts are invited to contribute their views on the subject.

VICTORIA COLLEGE GWALIOR — G. R. JAIN, *Professor of Physics.*

THE JAINA DOCTRINE OF SOUL.

BY

Harisatya Bhattacharyya, M.A., B.L.

(Continued from page 81.)

THE Jainas point out that if the soul be essentially unconscious, knowledge would not be possible in it. The sky is unconscious; so that if it is impossible for the sky to know anything, how can knowledge be possible in the essentially unconscious soul? The Naiyayikas contend that although the soul is essentially unconscious, knowledge is possible for it, as consciousness is '*intimately*' related to it; but the sky is absolutely unconscious and knowledge is never possible in it. But the question is,—the soul and the sky are both essentially unconscious; yet, how is it that consciousness becomes 'intimately' connected with the former and never with the latter? This rather proves that consciousness forms the nature of the soul. The Nyaya thinkers here point out that the soul is possessed of 'soul-hood'; this 'soul-hood' is established

by the fact of 'self-consciousness,'—the consciousness of the '*I*'. It is because the soul is possessed of this 'soul-hood', that consciousness becomes 'intimately' attached to it. The sky has no 'soul-hood' and therefore consciousness cannot be attached to it. In answer to this contention of the Naiyayikas, the Jainas point out that according to the Nyaya thinkers themselves, the 'soul-hood' being a genus, it is but 'intimately' related to the soul. The Nyaya position thus involves the fallacy of '*Anyonya-samsraya*' or mutual dependence. It is in this way. It is because 'soul-hood' is perceived in the soul that we conclude that 'soul-hood'—and not 'sky-hood'—is intimately connected with the soul; and it is because 'sky-hood' is perceived in the sky that 'sky-hood'—and not 'soul-hood'—is said to be 'intimately' related to the sky. Hence the 'intimate' connection of a genus with its individuals is determined by our perception. On the other hand, this perception is accounted for by the Naiyayikas by a reference to the 'intimate' relationship itself. In other words it is said that we perceive 'soul-hood'—and not 'sky-hood' in the soul because 'soul-hood' is 'intimately' related to the soul and that we perceive 'sky-hood'—and not 'soul-hood'—in the sky because 'sky-hood' is 'intimately' related to the sky. The Jainas argue that the perception of 'soul-hood' in the soul proves that consciousness pertains to the very essence of the soul. It is impossible to satisfactorily account for such perception without identifying to some extent consciousness with the soul. The Nyaya thinkers urge that it is the common experience of all people that consciousness is but 'intimately' related to the soul. The answer of the Jainas to this is that if the common experience of all people is to be relied on as a source of valid knowledge, then it is proved that consciousness is inherent in the nature of the soul for such is exactly what is commonly felt. No one perceives, "I am essentially unconscious: I become conscious when consciousness is joined to me" or "consciousness becomes 'intimately' attached to me who am unconscious in nature." The common feeling of all people is "I am essentially a knower." Just as the knowledge, "I am a knower" is impossible in

unconscious objects e.g., a pitcher etc., the knowledge, "I am a knower" would have been equally impossible in the soul, if it were essentially unconscious. It is in this way that the Jaina philosophers show how knowledge of objects would be impossible for the soul, if it be held to be essentially unconscious. Another argument, advanced by the Naiyayikas is as follows: "I am a knower,"—such a perception shows that the "I" and the "knowledge or consciousness" are separate; for, if the perception. "I am a knower" proved that the "I" and "knowledge" were identical, the perception, "I am wealthy" would have proved also the identity of the "I" and "wealth." The Jainas contend that the perception, "I am a knower" does prove the identity of the "I" and "knowledge"; for, if the soul were not identified with consciousness, the perception, "I am a knower," would have been impossible for itself. If the Naiyayikas contend that the soul, although essentially unconscious, becomes a knower, the Nyaya position itself is weakened thereby. The 'soul' is the substantive (*Viseshya*) and 'knowledge' is the Adjective (*Viseshana*); when both the substantive and the adjective are perceived, we have the perception. "I am a knower;"—this is the Nyaya theory. But how is this knowledge of the "I" and "knowledge" to be explained by the Naiyayika? The soul cannot have such perception, for according to the Nyaya theory, the soul cannot directly know itself. If it be held that the "I" and the "knowledge" are perceived by another piece of knowledge, the fallacy of Infinite Regression (*Anavastha*) becomes irresistible; for, this another piece of knowledge is possible only when its Adjective "knowledge-hood" is perceived along with it;—this again supposes a third piece of knowledge,—and so on. It is in this way that the cognition, "I am a knower," becomes impossible if the soul be not identified with consciousness. For this reason, the Jainas reject the theory of the Nyaya philosophy that the soul is essentially unconscious.

The second Nyaya doctrine with regard to the soul is that it is eternally unchangeable i.e., absolutely immutable. The Jainas criticise this doctrine also and hold that the soul is subject

to modification. They ask; If the soul remain the same at the time (or rather, *state*) of cognition as it was before the time (or, rather, *state*) of cognition,—how can it evolve knowledge? Immutability or *Kutastha-bhava* consists in eternal self-identity. Before knowledge arises in it, the soul is non-cognising; but at the time of the origin of knowledge in it, it is the knower,—the cogniser of objects,—so that a sort of a difference in the soul is undeniable between its state of non-cognising and its state of cognising. And if there be a difference in the status of the soul, you cannot call it absolutely immutable.

By regarding the soul as "of the same extent as the Body," the Jaina philosophers have attacked the theory of the Nyaya school that the soul is 'pervasive' (*Vyapaka*). They point out that if the soul be held to be all-pervasive, one need not maintain the doctrine of the plurality of souls. 'Minds' (*Manas*) are admittedly many; souls are inferred to be many as they are attached to these Minds. But if the soul be an all-permeating pervasive substance, its contact with many Minds at one and the same time may be possible like that of the one, all-pervasive sky with the many Pitchers. If the soul be all-informing, its contact with varied Bodies and senses at one and the same time would be similarly possible. There would thus be no necessity for admitting the multiplicity of the souls. If it be contended that the contact of the one soul with the varied Bodies etc., at one and the same time is impossible on the ground that in that case there would arise in the soul such contradictory feelings as Pleasure and Pain, which cannot be possible,——the answer is that that line of argument is faulty in as much as it would show that varied sounds of musical instruments, would not be possible in the sky at one and the same time. It may be said that the sounds of the musical instruments, although different from each other, are possible in one and the same sky, because the cause of one sound is different from the cause of another. But the answer to this is that the cause of one psychical phenomenon (e.g., pleasure or pain) is different from the cause of another, so that contradictory psychical phenomena may be simultaneously possible in the all-pervasive soul and the one, all-pervasive soul

may simultaneously come in contact with varied Bodies etc. If the Nyaya thinker contend that the variedness in the psychical series points to the multiplicity of souls, the Jaina urges that the same line of argument would point to the multiplicity of skies. If it be held that the sky is one, although it gives space to many objects,—it may similarly be said that the all-pervasive soul is but one and that the various Bodies etc., touch only its different parts. The Naiyayika says that the varied phenomena e.g., one man is dying, another is being born, a third is actively engaged etc., etc., show that the souls are many. The Jainas contend that if you maintain the doctrine of the all-pervasive soul, the mutually opposed phenomena of death, birth and so on, may prove the one-ness of the soul as well. One piece of sky is being generated in one Pitcher, when another piece of sky is being destroyed in another Pitcher and a third piece of sky continues to exist ;——just as these phenomena do not prove the multiplicity of the sky, the phenomena of birth, death etc., need not prove the multiplicity of the souls ; these are possible even if the soul be one. If it be contended that the Bondage and the Emancipation of the soul would be impossible without the multiplicity of the souls on the ground that in one and the same thing mutually contradictory phenomena are not simultaneously possible, the answer is that a similar line of argument may be put forward to the effect that if sky be confined in one Pitcher, there cannot be any free sky outside it and that if there be free sky anywhere, there cannot be any confined sky anywhere. If it be said that confinement and no-confinement are simultaneously possible in the case of sky because it has parts, we may say that there is no harm in considering the one all-pervasive soul as constituted of different parts and thus atttibuting Bondage and Emancipation simultaneously to it. The Jaina philosophers show in this way that if the soul be supposed to be all-permeating and all-pervading, one need not admit its multiplicity.

The Nyaya thinkers contend that if the soul were not all-pervasive, it could not come in contact with the proper Atoms lying in infinite directions, with the result that no Body

could be produced. The Jainas point out that in order that the Atoms may be drawn towards it and joined, the soul need not be all-pervasive. Magnet draws Iron; but Magnet is not an all-pervasive substance. It may be contended that if all the Atoms of infinite directions be supposed to be attracted towards the soul, the form and the magnitude of the Body becomes indefinite. The Jainas point out that the same difficulty may arise if you suppose the soul to pervade and thereby draw all the atoms. If it be said that owing to '*Adrishta*' only those atoms are drawn towards the soul which are competent to form the Body, the Jainas answer that the very same thing may be urged by those who deny that the soul is all-pervasive.

According to the Jaina philosophers, the soul is of the same extent as the Body. The Naiyayikas say that if the soul be supposed to be confined within the Body, the soul like the Body must be said to have *parts*; if the soul be supposed to have parts, it is to be looked upon as an *effect*; if it be an effect, what is its *cause*? The soul cannot have anything which is not of the same nature with it (*Vijatiya*) as its cause: because it is impossible for the soul to be generated from the non-soul. Nor can we think that the soul generates from substances which are of the same nature with it (*Sajatiya*); for, these causes must have 'soul-hood' (must themselves be souls) in order that they may be of the same nature with the soul; it then comes to this that the soul generates from the souls,—which according to the Nyaya thinkers is an unreasonable theory. For, how can more than one soul operate in one and the same body? Even admitting it to be possible, how can the *effect* of one *cause*-soul be combined with the *effect* of another *cause*-soul? A pitcher has parts; when the parts separate, the pitcher is destroyed. In the same way, if the soul be supposed to be constituted of *parts*, the soul must be said to be subject to distruction.

In reply to the above Nyaya criticism, the Jainas put forth their theory that in some respects the soul may be supposed to have *parts* and be an *effect*,—although it has neither *parts* nor is an *effect* in other respects. A pitcher is made up of limbs, all of the same nature; but the soul is not an *effect* like that. It is

undoubtedly an *effect*. But what is the meaning of an *Effeet*? A substance is an effect which assumes a new form by giving up the old. The effect-hood of the soul consists in its undergoing varied modifications. Viewed from this point, the soul appears to be impermanent in some sense. It, however, continues to be *substantially* unchanged, although it undergoes constant modifications. For this reason, the soul is undivided and eternal and a homo-geneous whole,—although looked through its modifications it has parts (*i.e.*, varied modes) and is an effect.

Another objection of the Naiyayikas to the Jaina doctrine that the soul is of the same extent as the Body is that in that case, the soul becomes a substance having a *form (Murta)*; now, if the soul have a form, it cannot enter into the Body; for how can a thing having form enter into another having form? The Jaina theory,—contends the Nyaya thinker,—thus leads to the position that the Body is devoid of the soul. Secondly, if the soul is of the same extent as the Body, how can the *Jiva* of a child-Body assume the bigger form of adult-Body in future? If it be said that when the soul assumes the bigger form of the adult-Body, it leaves aside the smaller form of the child-Body,—then you must admit that the soul is non-eternal like the Body. If, on the contrary, it be contended that in assuming the bigger form, the soul does not leave aside the smaller form of the child-Body, it must be said that something impossible happens; for, how can another form be taken without giving up the existing form? The last argument of the Naiyayikas is that if you say that the soul is of the form of the Body, you must admit that the soul is cut in parts when the Body is cut.

In reply to the above criticism, the Jaina philosophers ask: What is meant by the soul, having a form? If you mean that the soul does not permeate all the things of the world but is confined within one single body, you thereby support the Jaina theory. But if you mean that the soul has a visible shape etc. the Jainas object to the contention. If the soul be not all-permeating *i.e.*, be of the same extent as the Body, it need not have a visible shape etc. Mind, for example, is not all-permeating; but it is not a thing, having a visible shape, on

that account. The soul has no Shape; accordingly, it enters into the Body just as the Mind does so. The Jainas point out that Water etc., which are grossly *en-shaped* matter can easily enter into ashes etc., why, then, would it be, impossible for the soul which has no shape to enter into the Body? Next,—when the soul assumes the bigger form of an adult-body, it must be understood to have left aside the smaller form of the child-body. There is no inconsistency here. It is possible for the soul to assume different forms by means of expansion or contraction just as a snake may expand itself and assume a bigger form by leaving aside the quiscent and smaller form and *vice versa*. If you view the soul through its varied states and modifications, it must be admitted that the soul undergoes change and is non-eternal in that respect. But *substantially*, it is immutable and eternal. As regards the objection that the soul is cut when the Body is cut, the Jaina theory is that when a portion of the Body is cut off, a portion of the soul does extend to the sundered part of the Body. Tremors etc., are often found in such sundered parts of the Body; these are inexplicable unless you admit the existence of a part of the soul in these separated parts of the Body. Of course, no new soul comes into these parts; what persists there is nothing but a part of the soul, which dwells within the Body and is of the same extent with it. The soul continues to be one, although the Body is divided into two. It is possible for one and the same soul to exist in the two separated parts of the Body just as one and the same soul permeates the varied parts of one Series of knowledge. The soul is not *really* cut in two; it simply extends itself to the sundered parts of the Body. It is for this reason that the whole soul is once more found in the living portion of the maimed Body. The philosophers of the Jaina school establish in this way that there can be no valid objection to their doctrine that the soul is of the same extent as the Body.

After setting aside the Nyaya objections in the above manner, the Jainas advance the following positive argument. 'The soul is not all-pervasive; because it is conscious; whatever is all-pervasive is not conscious; as for instance, the Sky; the

soul is conscious; hence, it is not all-pervasive.' If the soul is not all-pervasive, it must be of the same extent as the Body because the existence of the soul is perceived within the Body only.

It has already been said that according to the Jainas, the Jiva is "joined with Karma" or "undergoes transmigrations owing to its being attached to *Pudgala* or Matter." The Nastikas (nihilists) do not believe in the doctrine of Transmigration, Re-birth or Next World; they do not believe that every Act is sure to be followed by its Fruit. The theory that the soul undergoes transmigrations refutes the position of the nihilistic thinkers. It was pointed out before that if one's Act be not held to be indissolubly connected with its Fruit, the fallacies of 'annihilation of what is done (*Krita-pranasa*)' and of 'fruition of what is not done (*Akritabhyagama*)' become irrisistible. For this reason, the Transmigration or Rebirth is to be admitted. If it be said that the Next World is not a matter of perception, the answer is that you cannot deny the Next World on the ground that it is not perceived. One's grand-father, great-grand-father etc., are not seen by one but their existence at some past time is never denied. Besides, the nihilist is not justified in saying that no body has ever perceived the Next World; for, the nihilist is not omniscient. There are thinkers *e.g.*, the Jainas who, on the contrary, do believe that there are omniscient beings who *see* the next world. The Nastikas may urge: If there be a next world, it must have a cause; but what is this cause? If it be said that the Next World, Rebirth or Re-incarnation is due to *Adrishta* (fruition of one's *Karma* or Act), the position involves 'Infinite Regression (*Anavastha*)'. If, on the contrary, Re-incarnation be said to be due to one's feeling of Attachment (*Raga*) or Envy (*Dvesha*), then, a state of Emancipation becomes impossible; for, all the people of the world are more or less subject to these feelings. If lastly, it be contended that Reincarnation is determined by such acts *e.g.*, of injury done to others, the position becomes contrary to common experience. For, it is often found that such acts are not followed by their alleged definite effects. A vicious and

man is often found to be prosperous while an honest and virtuous man leads a life of terrible misery. This shows that there is no *invariable* effect of an effect and hence re-incarnation need not be believed in. To these three objections, the Jainas reply as follows :—In some respect, we admit all the three positions, involved in these objections, but the Adrishta or the Next Life is not contradicted thereby. The Jainas admit that the *Jiva* is attached to the *Karma* from the beginningless time; 'Infinite regression (*Anavasatha*)' is no fallacy here. Secondly, if Attachment and Envy be held to bad to re-incarnation, Emancipation from the Karma has been urged to be impossible; the Jainas point out that Emancipation may or may not be possible but that re-incarnation of the soul is proved. The Jaina theory is that so long as Salvation is not attained, the Jiva remains subjected to Attachment and Envy and continues to run between Karma (temporal act) and its Fruit, consequently. Lastly, the certainty of the Fruit following the Act is not disproved by the prosperity of the wicked and the misery of the honest people. The prosperity of a wicked man is to be attributed to the meritorious acts of his previous life and the misery of a good man, to the impious acts of his past incarnation. But the future misery of the bad man and the future blessedness of the pious man are inevitable. To the argument based on the alleged variation of the Karma from its Fruit does not disprove the *Adrishta* or the Next Life.

The Jainas point out there are Authoritative Sayings (*Agama*) in support of the doctrine of Re-incarnation 'Blessed effects of a good act,' 'Bad effects of a bad act'—these are found in the Jaina Scriptures which (the Jainas contend) are Revelations of absolutely true things.

Anumana or Inference also proves the reality of the Adrishta. At one and the same moment, a chaste lady gives birth to two sons; but as time goes on, the two sons are found to differ considerably from each other in respect of their strength, knowledge etc. Nothing but Adrishta (pre-existence) can explain this difference.

According to the Jainas, the Adrishta is *Material* (i.e., due to attachment of the soul to Pudgala). The Body etc., of the soul in its future incarnation are determined by the Karma-atoms which flow into it owing to the peculiar acts and tendencies of the soul in its present life. The soul is ruled by Adrishta i.e., bound in the fetters of Karma. The Naiyayikas, on the contrary, look upon the Adrishta as a special attribute of the soul; the philosophers of the Sankhya school regard it as a mode of the *Prakriti*: according to the Buddhists, Adrishta is *Vasana* i.e., a peculiar psychical tendency; the Vedantists maintain that it is *Avidya* or nescience. By regarding the Adrishta as Material the Jainas mean to oppose all these theories.

The Jaina conception of the soul has been indicated above. With the theories of the Sankhya and other schools of Indian philosophy, it has points of similarity; it is different from them as well. This shows that the Jaina philosophy is one of the oldest philosophical systems of India. We cannot admit that the Jaina system is a new system, developed after the Buddhistic period; nor even can we suppose that it evolved during the life-time of Gautama Buddha. If the Jaina theory is in some respect similar to the Nyaya, the Vedanta etc., and in some respect different from them as well, it may safely be concluded that the Jaina doctrine was developed in those forgotten ages of the past when the Nyaya systems etc., were developed. History and antiquarian researches point to the same conclusion.

[*Concluded*].

Translation of the Deva, Shastra and Guru Puja.

BY

Champat Rai Jain, Vidya Varidhi.

(*Continued from page 133*).

MAY that Jinendra be eternally victorious who is like extreme Felicity for all Living Beings, who is the knower of all the objects of the three periods of times, who is the Destroyer of the affliction of Evil Deeds of all beings, whose pure fame is known all over in the three Regions of Space (the Universe), who has overthrown Cupid's power and destroyed the four kinds of inimical Karmas, who is endowed with matchless unperishing Glory, round whose throat are thrown, so to speak, the arms of the goddess Mukti (Salvation), whose Feet are worshipped by Indras of handsome necks, and whose worship is performed by Devas on the occasion of the Kalyanakas.

O Thou endowed with extraordinary Glory and Grace ! O Lord of the Universe ! May You be ever victorious ; ever victorious ! Thou art the sole Protector of the souls that are floundering in the ocean of life (birth and death); hence, may Thou be ever attaining Victory ! attaining Victory ! Victory ! Victory (to the Jinendra) Breaking through the darkness of deep ignorance I worship Thee to attain to Light ! Be Thou pleased with me !

Om, Rhim, O Worshipful Jinendra ! Do Thou come hither, come hither

Om, Rhim, O Worshipful Jinendra ! Be Thou seated here, be Thou seated here.

Om, Rhim, O Worshipful Jinendra ! Do Thou come near me, near me.

O Goddess ! O Goddess Wisdom ! O Worshipful One ! I am the adorer of the pair of Thine lotus feet ; with devotion do

I pray Thee that Thou, born from the mouth of the Jinendra, O Mother ! be pleased with me and ever dwell in my heart and granting me Right Faith, protect me. I now proceed to worship Thee !

> Om, Rhim, The twelve-fold Sruta-jnana (Wisdom Divine) ! Come hither ! Come hither !
>
> Om, Rhim, The twelve-fold Sruta-jnana. Stay here, Stay here.
>
> Om, Rhim, The twelve-fold Sruta-jnana ! be connected with me ! be connected with me.

He who is worshipped by all Jivas for the excellence of his conduct, who has attained to greatness on account of his faultless austerities in the world, who is the senior to (greater than) all other living beings, by reason of his uncommon virtues: I shall worship the pair of lotus feet of such a great Preceptor !

> Om Rhim, The Acharya, the Upadhyaya and the community of all saints come hither; come hither !
>
> Om Rhim, The Acharya, the Upadhyaya and the community of all saints, be seated here; be seated here !
>
> Om Rhim, The Acharya, Upadhyaya and the community of all saints, be connected with me, be connected with me !

I worship with a stream of water which is as pure and sacred as the water from the ocean of milk Lord Jinendra at whose feet, the king of the gods of the heaven, the Ruler of the gods of the Naga Loka (below the Earth) and the Emperors of men bow their heads : also (I offer worship) to the Word of the sacred Law as well as the Saints.

Om Rhim, With water, I worship the Arhat Parameshtin, who is endowed with all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions) birth, death and the rest and who is possessed of six and forty divine attributes.

Accomplished !

Om Rhim, To eradicate the afflictions of embodied life, (birth, decay and death), I worship, with water, the word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, and which is composed in the Syadvada-naya style (or expression), and which comprises the twelve Angas, i.e., departments of Knowledge of Divine!

Accomplished!

Om Rhim, With the desire to destroy the misery of birth, old age and death, I worship with water, the Acharya (Head or leader of Saints), the Upadhyaya (the philosopher-saint) and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct as well as all other saintly virtue !

Accomplished!

With that superb kind of sandal paste that has attracted the bees by the excellence of its fragrance, I worship Lord Jinendra, the Word of the Sacred Law and the saints whose Teaching removes the miseries of all living beings, who are breathing hard under the multifarious worries of the world!

Om Rhim, To eradicate the affliction of embodied life, with sandal-wood paste I worship the Arhat Parameshti, who is endowed with the all-embracing infinite knowledge, who is devoid of the eighteen doshas (afflictions) birth, death and the rest, and who is possessed of six and forty Divine attributes!

Accomplished.

Om Rhim, To eradicate the affliction of embodied life, I worship with sandal-wood paste, the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, and which is composed in the Syadvada naya style (of expression) and which comprises the twelve angas, i.e., departments of of Knowledge Divine.

Accomplished.

Om Rhim, With the desire to destroy the misery of birth, old-age and death, with sandal-wood paste I worship the Acharya, the Upadhyaya and all other Saints endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues!

Accomplished.

With unbroken glistening rice, I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like a ship to cross the shoreless sea of Samsara (transmigration)!

Om Rhim, To attain to the indestructible state, I worship with rice, the Arhat Parameshtin endowed with the all-embracing infinite knowledge, devoid of the eighteen doshes (afflictions) birth, death and the rest and possessed of six and forty divine attributes!

Accomplished.

Om Rhim, To attain to the indestructible state, with rice I worship the Word of the Sacred Law, which proceeds from the Mouth of the Lord Jinendra, which is composed in the syadvada-naya style (relativity of expression) and which comprises the twelve angas, i.e., departments of Knowledge Divine!

Accomplished.

Om Rhim! To attain to the indestructible stage I worship with rice, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct and many other saintly virtues!

Accomplished.

With *kunda* and lotus flowers I worship Lord Jinendra, the Word of the Sacred Law and the Saints, who are like the Sun in enlivening the lotus-like hearts of the bhavya souls, and the fore-most amongst those who have described the best and the purest charitra (life)!

Om Rhim! To eradicate the sexual urge I worship with flowers the Arhat Parameshtin, endowed with the all-embracing infinite knowledge devoid of the eighteen doshas (afflictions) and possessed of six and forty attributes!

Accomplished.

Om Rhim! To eradicate the sexual urge I worship with flowers the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim! To eradicate the sexual urge I worship with

flowers the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities.

With the best of naivedyam (foods) I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able, like the (bird) garuda, to destroy the proud and the terrible serpent of Kama (sexual urge) !

Om Rhim, To destroy the affliction of hunger I worship, with naivedyam (eatables), the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attributes !

Accomplished.

Om Rhim, To destroy the affliction of hunger I worship with naivedyam, the Word of the Sacred Law which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style and which comprises the twelve angas, i.e., departments of knowledge Divine !

Accomplished.

Om Rhim ! To destroy the affliction of hunger, I worship, with naivedyam, the Acharya, the Upadhyaya and all the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as with all other saintly qualities !

With brightly burning golden lamps do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints who are able to destroy, as light destroys darkness, the deluding darkness of Mohaniya karma that has deceived the whole world and cancelled the beneficial function (of self-knowing) of the soul.

Om Rhim ! To destroy the deluding darkness of the Mohaniya Karma, with light, I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas afflictions) and possessed of the six and forty divine attributes !

Accomplished.

Om Rhim ! To destroy the deluding darkness of the mohaniya karma with light, I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra,

which is composed in the syadvada-naya style of expression and which comprises the twelve angas i.e., departments of knowledge divine.

Accomplished.

Om Rhim! To destroy the deluding darkness of the mohaniya karma, with light, I worship the Acharya, the Upadhyaya and all the Saints, whe are endowed with Right Faith, Right Knowledge and Right Conduct and all other saintly qualities.

Accomplished.

With an incense whose fragrance has surpassed in excellence all other saints, do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are like a bright fire to burn up the stores of the eight kinds of Karmas!

Om Rhim, To destroy the eight (kinds of) Karmas, with incense do I worship thc Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eigh een afflictions and possessed of the six and forty divine attributes!

Accomplished.

Om Rhim, To destroy the eight (kinds of) karmas, with incense do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve Angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim, To destroy the eight (kinds of) karmas, with incense do I worship the Acharya, the Upadhyaya and all the saints who are endowed with the Right Faith, Right Knowledge, Right Conduct and all other saintly qualities.

Accomplished.

To obtain the Moksha fruit, with the best of fruits do I worship the Lord Jinendra, the Word of the Sacred Law and the Saints, who are not obtained by those hopelessly given to desire and passion, and who are unconquerable by the false debaters!

On Rhim, To obtain the Moksha fruit (phalam) with fruits do I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen doshas (afflictions) and possessed of the six and forty divine qualities !

Accomplished.

Om Rhim. To obtain the Moksha fruit, with fruits do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., departments of knowledge divine.

Accomplished.

Om Rhim, To obtain the Moksha fruit, with fruits do I worship the Acharya, the Upadhyaya, and the Saints who are endowed with Right Faith, Right Knowledge, Right Conduct and all the saintly qualities !

Accomplished.

With pure water, sandal-wood paste, rice, flowers, naivedyam, fragrance-emitting incense and with diverse kinds of fruits, do I worship the Lord Jinendra, the word of the Sacred Law and the Saints who are the source of all merit !

Om Rhim, To obtain the indestructible status, with an argha do I worship the Arhat Parameshtin, endowed with the all-embracing infinite knowledge, devoid of the eighteen afflictions and possessed of the six and forty divine attributes.

Accomplished.

Om Rhim, To obtain the indestructible status, with an argha do I worship the Word of the Sacred Law, which proceeds from the mouth of the Lord Jinendra, which is composed in the syadvada-naya style of expression and which comprises the twelve angas, i.e., departments of Knowledge Divine.

Accomplished.

Om Rhim, To obtain the indestructible status, with an argha do I worship the Acharya, the Upadhyaya and the Saints who are endowed with Right Faith, Right Knowledge and Right Conduct as well as all the saintly qualities.

Accomplished.

SHRI
ANTARIKSHA PARSVANATH CASE.

PRIVY COUNCIL JUDGMENT.

Privy Council Appeal No. 69 of 1927.

Honasa Ramasa Lad Dhakad and others ... *Appellants.*

v

Kalyanchand Lalchand Patni Gujrathi and others ... ... *Respondents.*

From

THE COURT OF THE JUDICIAL COMMISSIONER OF THE CENTRAL PROVINCES.

JUDGMENT OF THE LORDS OF THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL,

DELIVERED THE 9TH JULY, 1929.

Present at the Hearing:

LORD BLANESBURGH.

LORD TOMLIN.

SIR LANCELOT SANDERSON.

[*Delivered by* LORD BLANESBURGH.]

AT Shirpur, in the District of Akola, there has stood for five hundred years, and it may be for much longer, the Jain Temple of Antariksha Parasnath. The Jains are roughly ranged into two main divisions-the Digambaris, represented in this suit by the appellants, and the Swetambaris, represented by the respondents. One of the essential religious differences between the two is that Digambari idols are worshipped in a state of complete nudity, while the idols of the Swetambaris are revered draped and decorated with jewellery and ornaments. This deep-seated doctrinal or liturgical difference between these influential sections of the Jain community lies at the root of the dispute which has ripened into this portentous litigation.

In the temple at Shirpur there is an ancient idol, "Shri Antariksha Parasnathji Maharaj," believed by the Swetambaris to be self-existent. The deity is held in deep veneration by them, also by the Digambaris. It has apparently been a subject of controversy time out of mind whether it is a Swetambari or a Digambari idol, and whether as originally existent it was covered at the waist by a tie or band carved out of the stone or sand of which it is composed—as the Swetambaris assert—or whether, it being apparently agreed that the private parts are not visible to the worshipper, this resulted not from any tie or band or other physical covering but from the actual posture of the idol itself, as is the contention of the Digambaris. The Swetambaris had been used from time to time to plaster the idol's body as a result of which that which was alleged by them to be a self-existent waist band had in the Digambari view been produced and the immediate occasion of the suit was that on the 13th February, 1908, the defendants 1 to 7, with other Digambaris acting in the interests of that sect, chiselled, as the plaintiffs alleged, by means of iron instruments, the alleged self-existent tie and waistband from the body of the idol and removed the plaster and erased the lines on its hands and ears, outraging thereby the religious feelings of the Swetambaris. For all this the plaintiffs claimed Rs. 15,003 as damages. But the scope of the suit was not limited to that claim. It became the medium for vindicating Swetambari pretensions ranging far beyond its immediate occasion. By their plaint the plaintiffs asserted that the property in and right of management of the entire temple was and always had been exclusively in the Swetambaris. On that footing they claimed substantive relief against the defendants as representing the Digambaris. And the defendants were not slow to take up the challenge so thrown down, for although from time to time objecting to the regularity of the suit during its progress in India, they joined, without regret apparently, in this prolonged conflict, which, after nearly 23 years of litigation in India, has at length been brought before His Majesty in Council for final adjudication.

The Swetambari case as put forward by them can be

shortly stated. Both the Temple of Shri Antariksha Parasnath at Shirpur and that idol therein belong to their sect of the Jain community. It had been the uninterrupted privilege of the sect from time immemorial to worship the idol with the part showing the male organ covered up by a waist-tie and band and jewels and pastings on the body. The Swetambaris alone had uninterruptedly managed the affairs of the temple and of this idol, the Digambaris having no part or lot therein, until 1905, when, with due consideration, as it is put, for the desire of the Digambaris to worship the sacred deity in their own way, some members of the Swetambari sect disinterestedly effected an arrangement whereby the Digambaris were permitted to worship the idol at specified times without ornaments and under certain rules which safe-guarded the religious beliefs and the customs of the Swetambaris. But after two years' co-operation the Swetambari followers had become convinced that the continuance of the association with the Digambaris was detrimental to the religious sentiments, rights and management of the Swetambaris, and on the 13th February, 1908, matters came to a head, when the idol was mutilated by defendants 1-7 in the manner already referred to. Since then the defendants had been obstructing the Swetambaris in placing upon the deity its accustomed ornaments and in restoring it to its self-existent form. And the plaintiffs claimed damages: injunctions restraining the defendants and other Digambari followers from raising any obstacle to the management of the Samsthan by the Swetambaris or the restoration of the image to its original form by them. Declarations were asked for, framed so as to obtain a decision from the Court that the Swetambari management of the temple and idol was absolute and uncontrolled; that no worship of the deity except in its self-existent condition and covered as required by the religious principles of the Swetambaris should take place, and injunctions were sought to make these declarations effective at the instance of the Swetambari.

The answering case of the Digambaris may not inadequately be described as a complete repudiation of the claims of

the Swetambaris, with the counter-assertion, by themselves, of rights over the temple and the idol as extensive and as absolute as those put forward by the Swetambaris. Their case is to be found in the written statement of defendant No. 8, which was adopted as their own by the other defendants.

In the course of that statement the charges of the plaintiffs with reference to the alleged mutilation of the idol by defendants are repudiated, and the views of the Digambaris with reference to the original form of the idol are put forward. With reference to these charges it may at once be stated that the plaintiffs' allegations as to the defendants' responsibility were not established at the trial, and their claim for damages, which was resisted by the defendants on the technical as well as on substantial grounds, has failed and is no longer persisted in.

For the rest, the case presented by the written statement referred to was that the temple in question originally and absolutely belonged to the Digambari Jains, the Digambaris at Shirpur doing all the management, with the help and advice of other followers at Khamgaon and Karanja. The association between the two sects referred to in the plaint was stated to have been brought about by an invitation from the Digambaris to some respectable gentlemen from among the Swetambars to join in a committee of management under an arrangement which continued until 1908, when the Treasurer and Vice-President of the Committee, both Swetambaris, with a view of with-holding the entire wealth of this Digambari temple, had kept back the accounts which, when called upon, they had agreed to present; in consequence of which conduct, as appears to be implied in the written statement, the association, itself originated by the Digambaris, came to an end at their instance. In confirmation of the assertion that the temple and the idol were Digambari, it was pointed out in the statement that the Deity in question was Digambari in its position, having been installed by a Jain Digambari King in a temple of Digambari style and construction, and that, itself a principal idol, it was surrounded by Digambari idols worshipped only by Digambaris. The Swetambari had never worshipped this deity with the ***chaksu*** and

tika and ornaments, and they had never been permitted by the Digambari so to do.

No conflict could be more complete or elaborate. Each of the two sects asserted an exclusive property in the temple and idol, with a right of management entirely uncontrolled. Joint control imposed by the one sect upon the other was a suggestion foreign to the cases of both. It was the common position as pleaded that the period of association, so vaguely referred to by both contestants, in no way infringed upon the absolute and exclusive rights claimed by each of them. The association as put forward on both sides was no more than a temporary arrangement that could at any time be brought to an end by those who by invitation had brought it into being. The vital importance of these identical pretensions will emerge in the sequel.

The cases so put forward were litigated at a great length and over many years, first in the Court of the Additional District Judge of Akola, and on appeal before the learned Judicial Commissioner of the Central Provinces. At the trial, many witnesses were called on both sides and many exhibits produced; 600 of these were put in on the plaintiffs' side alone. In the result, on the cases so made, the findings of both Courts are concurrent and are expressed in judgments of great elaboration and meticulous care. Broadly, the findings are in favour of the Swetambaris. These had all along been in actual management of the temple and idol; their title and right of management had been exclusive, and they had been worshipping the image with jewels, ornaments and paintings, the male organ of the deity being covered with the waist-tie and band for a period which could not be definitely ascertained, but at any rate from 1847-48. The Digambaris had also been allowed to worship in their own way in the temple; but the witnesses of the Digambaris on the point of the ownership of the temple and its management were not believed.

As the result, however, of the evidence taken, the period of association, guardedly dealt with by both disputants, assumed a significance more decisive than either of them had been prepared to acknowledge. It was disclosed that, at the com-

mencement of the present century, the management of the temple, although nominally in the hands of the Swetambaris, had been in fact usurped by the servants of the temple, known as Polkars, who for many years had exercised independent control and had become "perfect masters of the situation," as the learned Trial Judge expressed it. They set their employers at defiance, and, to consolidate their own position, tried to play off the Digambaris against the Swetambaris. They also maltreated and plundered the pilgrims. The two sects united to face a common enemy, and in order to deprive the Polkars of the powers they had usurped, the Digambaris, at the instance of the Swetambaris, agreed to co-operate, with the result that in May, 1901, a joint committee of equal numbers of Swetambaris and Digambaris was formed to undertake the management of all affairs, the prime mover in the arrangement on behalf of the Swetambaris having apparently been Kalyanchand Lal-chand, one of the present respondents.

This committee, acting on behalf of both sects, joined in instituting criminal proceedings against the Polkars, who, as a result, were reduced to the position of servants of both. It was clearly the view of the learned Trial Judge, not dissented from on appeal, that but for the aid of the Digambaris then rendered, and but for the monetary assistance then provided by them, the temple and all control over it would have been lost to both sects.

This made all the more significant the proceedings at a general meeting of the Jains in 1905, at which, the Joint Committee still being in management, there was framed a scheme whereby the worship of the idol was to be performed by both sects in turns according to a regular time-table, which allocated precisely the same length of time for worship to each sect. The result, as held by both Courts, was that for the further period between the ejectment of the Polkars and the quarrel over the plastering of the idol in 1908, the two sects managed the temple through their committee, and worship was carried on by each sect in accordance with its own ceremonies and observances as prescribed by the time-table propounded in 1905. And, in the view of the learned Trial Judge, these

arrangements set at rest all disputes as to worship and as to the management of the Samsthan so far as the peculiarities of their worship and devotion went, and they practically set a seal upon the recognised privileges of each party. Giving effect, therefore, to a plea of estoppel set up by the defendants, he held that the plaintiff Swetambaris could no longer deny the right of the Digambaris to the joint management of the temple and to the worship of the idol in their own way as both of these matters were left in the year 1905.

The learned Judge's decree is dated the 27th March, 1918. Naturally no declaration that the Swetambaris are entitled to any exclusive right of management is made, while the claims of the Swetambaris to exclusive privileges of worship are disallowed. The parties are to adhere to the time table of 1905 and to obey the time regulations and procedure or worship in their own time as settled then. The collections of money and offerings are to be made by the two sects as hitherto from the time of the separation of their *gadis* and cash. The Swetambaris are to be entitled to worship the image with the ornaments *chaksu*, *tika* and the like, according to their forms of worship, but only in their own time: no injunction is to restrain the Digambaris from insisting upon their right to worship the image without ornaments, and in their own way and in their own time according to the time-table. Each party is therefore directed strictly to adhere to the time-table and the time limit imposed therein.

Finally, an injunction is granted against the defendants and all other Digambaris restraining them from interfering with the Swetambaris in the plastering of the idol so as to show the configuration on it of a waist-band and waist-tie and certain marks on the ears and palms, but the order directs that "these marks shall not be so bold and prominent so as to be offensive in any way, and that they shall be shown with as light a touch of plaster and as faintly as possible."

Both parties were dissatisfied, and the surviving plaintiff Swetambaris by notice of appeal and the defendant Digambaris by cross-objections to the decree, set up again before the Court

of the Judicial Commissioner, Central Provinces, their respective cases as originally pleaded. Before that Court, however, as stated in its judgment, the Swetambari appellants no longer contested the right of the Digambaris, as declared by the decree of the Trial Judge, to worship in their own way and in their own time, according to the time-table, to which must be added the statement of their Counsel before the Board that they now make no claim to the collections of money and offerings made by worshippers during the periods of worship assigned to the Digambaris. The cross-objections of the Digambaris having failed to impress the Court, the issue there, at the end of the day, resolved itself into the question whether the Subordinate Judge was wrong in refusing to grant to the Swetambaris a declaration of their exclusive right of management, Counsel for the Digambaris finally contending only for the retention of the joint management as decreed by the Subordinate Judge. In the result the Appellate Court declared and held that the Swetambaris were, on the facts found, entitled to the exclusive management of the temple, and that the plea of estoppel set up by the written statement had no reference to that position.

The conclusions of the Court are embodied in its decree of the 1st October, 1923. It is from that decree that the present appeal is brought.

On full consideration of the whole case their Lordships have reached the conclusion that the decree is right.

The plea of estoppel contained in the written statement is perfectly general in its terms, and the defendants, when asked, refused to give any particulars of its meaning. In the absence of such particulars it seems to their Lordships impossible for the appellants to contend with success that it was thereby intended to set up against the plaintiffs' claim to exclusive management an estoppel which would at once be fatal to the same claim then being substantively put forward by themselves.

But the question is not only one of form or of pleading. It is also one of substance. The appellants' case forcibly presented to the Board was that the facts found by the learned Trial

Judge imported an agreeement between the two sects as definite and permanent in the matter of joint management, as the time-table in the matter of worship was now admitted to be. No such agreement, however, is pleaded even in the alternative. No issue with regard to it was directed. No such issue could have been directed as the existence of such an agreement was entirely contrary to the only pleaded case either of the plaintiffs or of the defendants. Moreover the evidence taken was not pointed to any such issue, and, as it stands, is in all its prolixity on this issue, incomplete. In saying this, their Lordships have specially in mind the absence of Kalyanchand from the witnessbox—an absence only justifiable by the fact that this matter on which his evidence must have been so direct was not in issue at the trial. Lastly, the concession of the time-table now made by the respondents does not, as it seems to their Lordships, carry with it any admission of a right on the part of the Digambaris to participate in the management. No one has, in fact, suggested that the time-table without management is valueless. On the contrary, the evidence shows that this has been the prevailing order since the final rupture between the parties took place in 1908.

Their Lordships need hardly affirm that what they may call the Digambari right to the time-table as now declared, with all its implications, is in no sense a matter of favour. It is a matter of right of being enforced in execution. The Swetambaris will understand that any interference with the full enjoyment of that right by the Digambaris will bring them into conflict with the Courts. Nor will they forget that, by the admission of their learned Counsel before the Board, they make no claim to the collections of money and offerings made by worshippers during the Digambari periods of worship. With these matters kept fully in mind by the Swetambaris there seems to their Lordships to be no reeson why under this arrangement the relations between the two sects should not in this matter be in the future entirely harmonious.

In the result, therefore, the appeal fails and their Lordships will humbly advise His Majesty that it be dismissed with costs.

Their Lordships will further humbly advise His Majesty that a petition lodged by the appellants for a stay of execution of the decree of Judicial Commissioner be also dismissed with costs.

Religion of Mahatma Gandhi.

BY

J. K. Mehta, M.A.

THE personality and principles of Mahatma Gandhi have attracted so much world-wide interest that the question as to what is the exact religious belief of this unique figure in the present-day world would prove interesting.

Mahatma was born of parents who were Vaishnavas (a Hindu Sect following Shri Krishna) and were orthodox. He himself never appears to have been orthodox and even at an early age manifested that love for abstract truth which in later life was to serve the purpose of religion. Beyond this love of truth and a rigid vegetarianism Mr. Gandhi had not any of the distinguishing signs of an orthodox Hindu when he was in London studying for the bar.

He began to study the Bhagvadgita in fact at that very time. His keenly analytical mind and his ruthless self-introspection were not a fit preparatory ground for evolving a religious or a mystical personality.

He remained in India and practised as a Barrister for a few years, after which he went to South Africa and settled there.

Throughout all this period he remained a devoted lover of truth, but in religious matters was more or less eclectic. In South Africa he came under the influence of Christian missionarises and friends, and the Message of the Man of Sorrows must have struck some responsive chord in his heart as he himself admits he was on the point of being converted to Christianity.

One thing with Mahatma Gandhi always is his transparent, reckless and courageous honesty, and the defects and deficien-

cies of Hinduism, as he saw it, could not be glossed over nor hidden away from sight even before his own inner self.

Having knocked, however, at the gates of Christianity, he retraced his steps towards his ancestral religion and took to Hinduism albeit with a tinge of Christianity.

His correspondence with Tolstoy must have also influenced his religious beliefs, specially when he realised that Christianity, as Tolstoy interpretted it, had room for the Passive Resistance movement as he conceived it for the relief of sufferings of his countrymen in South Africa. Probably what led to his final decision against Christianity was his extreme vegetarianism, which did not find a sufficient satisfaction in the Christian doctrines and precepts.

Only a few years back when I had occasion to point out to him the incomparable excellence of the Message of Christ, he remarked that even so far as the New Testament was concerned there was no prohibition or disapproval of the slaughter of animals. To him the animal life is so very important and precious that he cannot approve even of the silence of the New Testament (sometimes the silence even turns into approval), with regard to this question.

What moulded his mind and temperament with regard to such questions and religious beliefs in general was more than anything else teachings of a Jain merchant named Rajchandra, whose writings evinced a very deep study of Jain Philosophy and Religion. These books are intensely ethical and have earned from the Jains his reputation almost of a later-day Saint.

Jainism like Buddhism is mainly an ethical religion and is more or less materialism in its outlook. It does not recognise God * but sees of the Universe as a system of Law and Order without beginning and without end. Though it does not recognise any one Prophet, it recognises several *Tirthankars*—great men who by their power of mind and religious exercises have been a powerful force for good in the world.

* Jainism believes in God as the Most Perfect and Supreme Being but not as the creator and ruler of the World. Ed. J. G.

Mahatma Gandhi calls himself a Sanatani Hindu, that is, an orthodox Hindu believing not in castes and sub-castes but only in four principal castes. He does not, however, believe in untouchability nor in restrictions on interdining.

His love of truth has led him to write on not a few occasions in scathing terms regarding some of the evils of Hinduism and he has many a time several defects under his powerful and unflinching searchlight.

Though he styles himself as an orthodox Hindu, he is not recognised as such by the orthodox pandits, many of whom are opposed to him because of his fight for the untouchables and his radical views regarding social reforms.

His interpretations even of the religious Scriptures are all his own, and sometimes novel and original. Thus he reads even in the Bhagvat Gita (The Song of Songs) support to his favourite doctrine of Non-Violence, though this Gospel was preached by Shri Krishna to Arjun on the field of battle, and the Message was to cheer up the drooping spirits of the latter, who was entirely unnerved on seeing opposed to him in serial ranks his friends, his preceptors and his intimate relations.

Shri Krishna asked him on various reasons put forward one after another with the skill of a dialectician and the logic of a statesman to take up arms and fight.

Similarly the views of Mahatma Gandhi on Brahmacharya (rigorous chastity), though they find an echo in Hindu Scriptures, get their support from some Jain doctrines and beliefs. Mahatma Gandhi would ask husbands and wives to observe Brahmacharya and maintain brotherly and sisterly relations to each other. This is not a message of Hinduism but the doctrine of Non-Violence in its extreme form he enjoins is also not a product of Hindu Religion but a direct emanation of Jain teachings and writings.

There are public prayers held in Mahatma Gandhi's Ashram twice a day, one at 4 a.m. and one at 6 p.m. There are religious songs sung on such occasions, but no passion or fervour is introduced in such songs on these occasions as is the case with Hindu religious songs generally.

The atmosphere at 4 a.m. is peaceful, quiet and calm and under the light of the Stars peaceful and soft singing is followed by a few words generally explanatory of the songs from Mahatma Gandhi himself. His speech is chaste but incisive and the general tenor of worship is theistic. Members of any religion can take part in these morning and evening worships.

Mahatma Gandhi cannot be said to belong to any definite religious creed, and, as he reiterates often, his religion is the Religion of Truth and Non-Violence.

What has affected most, however, his beliefs and principles is Jainism and he may, therefore, be more of a Jain than of anything else.

[*The Mumbai Mitra*]

14—7—29.

Reviews of Books and Periodicals.

Namaskar:—This is Book I of the Health Propaganda Series (Arogya-Samvardhaka-mala by Vaidya Ganesh Pandurang Paranjape, Sangli, Price Annas 6 only.

The writer of this small book, Vaidya G. P. Paranjape, is himself a great expert and instructor in physical exercises. He has already published ten books in Marathi all of which have been heartily received by the Marathi reading public. The book under review is a translation in English of the 5th book of this Series and treats about Namaskar. It was a practice of the ancient Indians, men, women and children to bow down to the Sun God every morning according to the rules specially laid down in the Shastras. The aim of this religious practice was threefold physical, intellectual and spiritual. The author has clearly and fully described with half-tone illustrations the twelve postures that constitute the exercise of Namaskar, which if performed daily would give one sound health and vitality. A sound body will have a sound mind; and a sound mind is quite essential for spiritual progress. This exercise can be taken by all and it requires no paraphernalia. Its simple and scientific movements

lead to the symmetrical development of the body and strengthen external as well as internal organs. The concentration of mind during exercise makes it pure and strong. The exercise produces maximum of benefit with the minimum loss of time and money.

The book will be found to be extremely useful, and instructive to all those who are interested in physical culture. We congratulate the author for writing this book on a subject which is of vital importance and practical use to the young generation of the present. We hope that his other books also will be equally useful and interesting.

The System of Plotinus by the Editors of the "Shrine of Wisdom" published by the Shrine of Wisdom. Price 3sh. This manual presents a systematic exposition of the Plotinian Religious Mysticism. Those who have neither the time nor the opportunity to study the Enneads themselves may thus have a glimpse of the Plotinian Teachings in a synthetical form, whilst those who desire to go more thoroughly into the various treatises may approach the Enneads. Synthesis has been aimed at rather than Analysis, with the endeavour to reveal the foundation of the Plotinian Philosophy upon the triple rock of the Divine Hopostases and the pathway to the Mysticism of Plotinus in the threefold quest for the Good, the True and the Beautiful.

Plotinus was born in the year 205 A.D., at Lycopolis, in Egypt, and died near Rome in 270 A.D. The exact dates of his birth and death are not known. He early began his search for Truth, but it was not until 28 years of age that he found what he sought when he met the great, but little known, Ammonius Saccas, "the God-taught Philosopher." He became the disciple of Ammonius subsequently performing the same work for his master as Plato had done for Socrates. Plato is the Master Philosopher and Idealist, while Plotinus is the Master of Philosophic Religious Mysticism. Many ideals of Plato are given practical expression and application in the System of Plotinus. The predominant personal characteristics of Plotinus were his honesty, sincereity, indifference to public opinion, gentleness, humility and fiery zeal for the cause of Truth.

He was pre-eminently distinguished for the strength and

profundity of his intellect and the purity and elevation of his life. He lived the life of an ascetic, austerely simple in his habits. By his gentle and affectionate nature and his sympathy with all that is good and beautiful in the world, he won all hearts. His countenance, naturally, handsome, seemed—so Porphyry tells us—to radiate light and love when he discoursed with his friends. He was a great mystic. He not only knew the *truth* of what he taught but also the reality of it. The world of Sense held no attractions for him save in so far as it could express the world of Spirit.

He began writing in the year 252 A.D., but apparently without any intention of developing a comprehensive System. Altogether he produced 54 treatises which later were arranged by his disciple Porphyry into six sets of nine each, hence the six Enneads. Humanity owes much to the genius and untiring labours of the learned Porphyry, for without his work it is doubtful whether the Teaching of Plotinus would have been transmitted to posterity.

According to Plotinus soul is a centre. It is a focussing point for manifestation. It is a Unity and a Plural-Unity. It produces form. It is a Self-Motive Principle and a Self-Vital Principle. It is also a self-subsisting formative principle of essence. It is universal, essentially pure, perpetually active, incorporeal, infinite, indivisible, and indestructible. All souls are equal in essence but not in activity. When it is divine, it is truly itself, no longer a thing among things. It abandons beings in order to become a Beyond-being. He who knows himself to have become such, knows himself now as an Image of the Supreme, and when the Image has returned to the original, the journey is achieved.

The Plotinian Path to Liberation is threefold, viz., via the True, the Good and the Beautiful. In the Truth the intelligible unity of all things is revealed: in the Good the harmony and order of all life is manifested; but in the Beautiful is the final perfection and consummation of all. All ideals are latent within the soul. Hence it rejoices when it beholds Truth, and is happy when it is in harmony with the Good: but its

highest experiences are those wherein it glimpses the Supreme Beauty.

The Divine Pymander of Hermes Trismegistus by the Editors of the Shrine of Wisdom, published by The Shrine of Wisdom. Price Rs. 2/3. This Manual endeavours to systematize and to unfold something of the significance of the writings attributed to Hermes Trismegistus. The numerous profound truths, which the Corpus Hermeticum contains, are not easily recognizable from a general perusal of them in the form in which they are usually presented. Many of the early Church fathers accepted the Trismegistic writings as being both ancient and authoritative, sometimes utilizing them to support Christian doctrines ; while the Philosophers, in whose works they appear, did not question their authenticity. Some of those who quoted from them were: Iamblichus, Justin Martyr, Tertullian, St. Cyprian, Eusebius Pamphilus, Clement of Alexandria, Suidas, and Julian the Emperor. And nearly all the Spiritual Humanists of the Middle Ages ranked them, especially the Pymander, in the very first list of religious literature.

The Extracts contained in this Manual are not from any one particular version, but are the result of a comparion of three English Translations.

It was believed that the Supreme Lord appeared as the Divine Pymander, "Shepherd of men" to Hermes Trismegistus, the mighty Egyptian Hierophant, called also Mercurius Termaximus, and revealed to Hermes truths about God, Cosmos and Man.

According to the Pymander, God is the Father, the First Principle and Idea, Who produces and contains all things. Nous is full of God, and as the Mind of God, it is not only the Image of God, but also the Archetype of all things which are expressed in the Cosmos.

The Perfect Cosmos gives expression to what is in the Mind or Nous of God and in that of all His Ministering Intelligences. It is a mighty System of Orders superimposed upon orders, of orders within orders, of worlds within worlds. Thus, in the Cosmic sense, it truly embraces all things and all the seven primal conditions of existence.

Archetypal Man, as Nous, is full of God, and reflects His image in the Cosmos. Since Nous is in Soul, and since all things are full of Soul, Man, as Soul and Nous, embraces the whole Cosmos,—but in this subjective sense only.

The last chapter in the book speaks about Regeneration. When the Soul of man becomes truly self-conscious, he realizes his inherent immortality, rises above the laws of natural generation, and enters upon his supernatural Regeneration.

The Simple Way of Lao Tsze by the Editors of the Shrine of Wisdom. Price 3. This Manual gives a beautiful analysis of the Tao-Teh Canon, with comments. Lao Tsze was a great Chinese Teacher and was born in the year 604 B.C. His name means "old-young," and he has been called "The Old Philosopher." He was himself a symbol of that Mysterious Virtue and Supernal Simplicity belonging to the Servant of Tao, of which his writings speak. He was a Messenger of Peace, of Simplicity, of Humility; a Herald of the Inner Kingdom which is so inexplicably interwoven with the Outer Kingdom, but which passes not away. The Teaching of Lao Tsze, though so ancient, is still quite new, and even modern. In it are solutions to almost all the principal problems of the present day. The wonderful freshness of the ideas propounded by the Old Philosopher is a striking testimony that they are founded upon unchanging Truth; for, although twenty-five centuries have elapsed since they first held the minds of men, they are still to-day regarded as a corpus of thoughts of the highest excellence and profoundest significance. When, at the end of his mission, Lao Tsze was on his way to the Western Haven, his disciple Yin Hsi urged him to leave some evidence of his teaching and the result was Tao-Teh Canon. The complete work contained 81 short chapters divided into two sections In the present edition they are re-arranged under four headings of Tao (the Unmanifested one); Yang and Yin (existence and non-existence): Teh (the Manifested One): and Wu Wei (non-action and action). Every chapter of the book presents a sublime teaching in simple and beautiful words. In its original form it is said to possess a peculiar and distinctive charm, a rhythm of its

own, which cannot be reproduced by a literal translation into English. It is only possible to catch glimpses of this spirit—this rhythm of life—by reflection on the words which veil and yet at the same time partially reveal it.

The printing and get up of all the Manuals of the Shrine of Wisdom are excellent.

NOTES AND NEWS.

Dr. Charlotte Krause.

Dr. Charlotte Krause of the Leipzig University accompanied by 21 students of the Vir Tattva Prakashak Institution of Shivpuri arrived in Madras on the 15th August. She was given a very cordial and grand reception at the Central Station by the Jains of Madras. On alighting from the train she was profusely garlanded by several gentlemen and by the secretaries of several institutions in Madras. Then she was taken in a grand procession to the Jain temple and then to the house of Messrs. Nagjee Purshottam & Co. in Mint Street where good arrangements were made for her stay. She was presented with addresses by the Jaina Young Men's Association, the Vir Vachanalaya, the Jain Chandraprabha Library and the South Indian Humanitarian League. She visited Mahabalipuram, Conjeeveram, Arni and Tirumalai. At Arni, the Jains gave her a very hearty and enthusiastic reception and presented to her a welcome address. She delivered a very interesting lecture on "Comparative Religion" to an audience of nearly thousand persons. In the city of Madras itself she delivered several lectures in Hindi and Gujarati and three lectures in English on "Correlations between the Veda and the Avesta," "The Kaleidoscope of Indian Wisdom" and on "An Interpretation of Jain Ethics." She and her students left Madras for Shivpuri on the 13th September 1929.

* * *

The Pioneer of August 4 publishes the story of a boy of six who snatched a knife from his father's shop, and fatally stabbed a lad of 17 who had been teasing him.

This tragic quarrel occurred on the road between Baghdad west and Kazimain.

The elder boy died within five minutes of the wound being inflicted. "Is he dead" he is alleged to have said, when arrested, "because if he is not dead I'll kill him the next time I see him."

This is an illustration of the worst type of vindictiveness, developed so early. Jainism calls it Anantanubandhi Kashaya, It may possibly be the result of the influences of his previous life; but in all likelihood it is due to his present surroundings. How vitally necessary it is to keep children among mentally and morally healthy, sober, peaceful, and tolerant surroundings.

* * *

We have much pleasure in recording the Establishment of Shri Samant Bhadra Ashram at Delhi in July last.

Lala Makhan Lal Sahib has placed his spacious double-storied house situated at Karol Bagh at the disposal of the Ashram. The founder and Governor of the Ashram is Pandit Jugalkishore, a true and devout follower of Shri Samant Bhadra Acharya, an erudite research scholar, a pious shrawak, and a selfless gentleman, who has been for the last ten or twelve years devoting his time, in his retreat at Sardhana, in the study of the scriptures. It is a matter for congratulation to the Jain community that he has emerged from his cloister, and has decided to work for the upliftment of humanity.

The Jain community has already failed to take advantage of the opportunities, which have several times in the past, offered themselves; and if they lose this opportunity, they may never have it again for decades to come.

Pandit Arjunlal Seth's Jain Shiksha Pracharak Samiti was the earliest beneficial institution which was starved to death. The next to suffer was the Rishabha Brahmacharya Ashram of Hastinapur. The Jain Political Conference was smothered out

of existence. Little attention is being paid to the Bharata Jain Mahamandal, These were institutions, which had a liberal catholic outlook, and which could rightly and truly he called All India Jain Institutions. The Jaina Gazette, the only effective organ of the Jaina community, which is capable of the promulgation of Jainism far and wide is in a precarious condition, ailing at Madras. Though neglected, it has a wonderful vitality, and we hope that it shall yet live down, and survive the ill-treatment which is being accorded to it,

Men and money are both needed. The rich people should help with all the money they can spare, and capable workers should come forward with an earnest desire to work, to serve. Work is worship, and service is religion.

* * *

In an assembly of six thousand people, on August 6, at Ommen, in Holland, at the camp of the Star in the East, J. Krishnamurti dissolved the Order of the Star in the East and declared that it was useless to try to re-establish order and harmony in the world through groups and organisations, while individuals themselves were chaotic, unharmonious, and disturbed.

The transformation of the individual must come first, "man being entirely responsible to self, creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory of self-fulfilment."

In one of his lectures he said : "I do not want you to beleive in a world Teacher."

Mrs. Annie Besant, interviewed by Reuter, expressed the opinion that the dissolution of the Star in the East was quite logical in view of Krishnamurti's stress on individual judgment and liberty. "My fundamental belief in Krishnamurti as a world teacher" she stated, "makes me more inclined to observe and study rather than express an opinion on the method chosen by one whom I consider far my superior."

"The fundamental belief" of Ms. Besant is the Samyak Darsan of Jaina Siddhant. This is what is needed; and this is to come to us from Example and precept, or from within ourselves. An example is a rarity and precepts have been distorted or misinterpreted. We must therefore draw upon our own instruction for guidance, and this is what Krishnamurti has very rightly emphasised upon.

In this connection, Mr. George Lansbury, a member of the British Cabinet, told an interviewer: "We are at present taught to swear by Socialist, Bolshevik, Tory, or Liberal parties. Individual conscience is swamped in organisation. I rejoice that Mr. Krishnamurti has broken the bondage of mere organisation."

Organisation is power, is force; but mere organisation is a drag, a groove. Organisation with self-determination, working. in co-operation with others but not in subservience to them. free independent thinking combined with concerted action, lead to success.

* * *

What is Humour?

Searching for an explanation of humour is much like searching for an explanation of life. We can see when it is present, and can classify its manifestations in a rough way; but explain we cannot. A very old definition identifies it with the unexpected, which is inadequate. There are stories which tickle hugely on the first hearing, and are dead ever afterwards; there are othesr which delight at the twentieth hearing. An authority in England has just offered a classification of the ludicrous under seventeen heads, which ought to satisfy the most critical. These are its varieties :—1 humour; 2, wit; 3, satire; 4, parody; 5, irony; 6, butts; 7, puns; 8, practical joking; 9, banter; 10, caricature; 11, sarcasm; 12, buffoonery: 13, the comical; 14, mimicry; 15, the farcical; 16, the grotesque; 17, the burlesque. With seventeen varieties to choose from we ought to be able to spend our lives in a continuous round of hilarity.

* * *

Powers Of The Press

The population of continental United States is 120,000,000. Every morning of the year except Sunday, publishers lay before this population more than 13,000,000 newspapers; on Sunday morning, circulation is more than 25,000,00; every afternoon save Sunday 26,000,000 papers are put in the hands of the people.

Morning and afternoon circulations together total approximately 40,000,000 or one for every three persons, men, women and children.

President Hoover, speaking of the power of the press, said:

"It is almost final in its potency to arouse the interest and consciousness of our people. It can destroy their finer sensibilities or it can invigorate them."

* * *

A Wonderful invention.

A young man has invented an aerial eye which can reveal territory over a range of 400 miles. The television set is installed in an aeroplane with a hole in the cabin floor through which images picked up are transmitted to a receiving station below. This development of radio vision will enable army commanders to obtain a continuous moving picture of enemy fortifications, troop movements, gun embacements and supply depots.

* * *

After an Earthquake.

A survey by the Public Works Department of New Zealand of the district affected by the recent earthquake reveals great changes in the level of the land. An area eighteen miles long and about fifty broad has been raised. The maximum elevation is 16ft. compared with a maximum of 9ft. in the earthquake of 1885. The site of Murchison village has been lifted 4ft.

The earthquake which occurred on June 17, was the worst n New Zealand since 1855. Its effects were most damaging in

the Nelson and Westland Provinces in south Island. The township of Murchison in the valley of the Buffer River, where the shock was most severe was evacuated. Landslides blocked roads and communications and damined rivers. Fifteen persons were killed.

* * *

City Buried in Jungle.

The veil of centuries of oblivion is at last to be torn from the ancient city of Gedi, which for 300 years has lain crumbling to ruin in the dense African jungle only fifty miles from modern Mombass.

Professor Fleure, of the University College of Wales, who has been visiting Kenya Colony with the members of the British Association, believes that Gedi, known in Kenya as the "buried city", is of Persian origin and at least 600 years old. The ruins disclose a fine Arabic writing, especially in the mosques and tombs.

Professor Fleure thinks that Gedi would well repay investigations by archaeological and ethnological experts. He does not believe these would be difficult in view of the profusion of evidence provided by the ruins. The town was known to the tribes on the coast for many years, but it was shunned by them, because they regarded it as being haunted by the spirits of the dead, who wreak special vengeance on intruders. The lighting of a fire in the precincts of the ruins was considered particularly dangerous by the negroes, even if the fire was only a cigarette.

* * *

Museum for Watches.

Herologists will be interested in the new building, which is being considered by the Herological Institute of America as the educational centre of the craft of watchmaking. It is to contain, a vast technical library and the finest masterpieces of the art. The estate of James Ward Packard, engineer and inventor, includes thirty watches of a value of S30,000 has provided the nucleus for this venture.

One of these watches is a small universe in itself. On the back is the replica of the sky, with gold stars that change with the seasons. The mechanism is automatic; it accounts for leap year and the varying number of days in the months. It shows sunrise and sunset, mean solar time and apparent solar time Comets and meteors alone are not represented.

* * *

Aluminium Tram-Car.

Pittsburgh Pennsylvania, has what is supposed to be the first aluminium street car in the world. The car is built for vision—for the passengers. It has windows without the usual panelled obstructions, and they can be raised or lowered with facility. The vehicle was built with special attention to speed, comfort and safety. The seats are comfortable and one can recline at ease in them. The floor is made of flexylith, a non kid composition. The lights are subdued and arranged in such a way as to give their rays almost indirectly.

The colour scheme of the car is elaborate. The entire body and fittings are of aluminium. It is not much more than half as heavy as a car of the same size built of steel. Because of this light weight it can easily travel at forty five miles an hour and ride smoothly.

* * *

A New Comet.

Unusual interest attaches to the discovery of a new comet by Mr. Forbes, an amateur astronomer at Rondebosch, a suburb of Cape Town, who has notified Dr. Wood, the Union Government Astronomer at Johannesburg Observatory. As it happened, Dr. Wood was entertaining a party consisting of Sir Frank Dysen, the Astronomer Royal, and eighty-two other scientists when the message was received from Mr. Forbes. Telescopes were immediately turned on the portion of the sky in which the comet was reported to have been found. Photographs confirm that it is a new comet.

Hunt For King Solomon's Mines.

Toiling under the scorching sun of Southern Rhodesia, three English girls are now carrying out the most romantic job of work that ever fell to the lot of English women.

They are searching for King Solomon's Mines!

The leader of the colourful little party is Mrs. Gertrude Caton Thompson, the explorer and archaeologist, and she has as her assistants Miss Norie, a professional architect, and Miss K. Kenyon, daughter of Sir Frederic Kenyon, Director of the British Museum.

The girls are well armed in case of emergencies and they have a specially chartered aeroplane to facilitate their moving speedily from place to place over the wide stretch of country where their work lies.

Miss Caton Thompson, who is a cool, self possessed young woman and who has her instructions from the British Association, left London in December.

She spent some time in Egypt arranging for her equipment for her adventurous quest, and she was joined by her companions in Southern Rhodesia at the end of the rainy season in the late spring.

The scene of the great work, now well under way, is the legendary site of King Solomon's Mines, Here stand the famoss Zimbabwe ruins, consisting of large circular walls with fortified gateways, which are generally supposed to be fortresses and temples.

According to legends, King Solomon and the Queen of Sheba were associated with an older civilisation here and the late Sir Rider Haggard, the great novelist, has perpetuated them in his books.

Miss Caton Thompson is wary enough not to commit herself to any definite opinion on the possible truth of such legends, until her excavations have been completed.

"We know, however" she says, "that the Queen of Sheba and King Solomon had very large dealings in gold and that Rhodesia is a gold mining country but we have so far no tangible evidence."

Cure For Paralysis.

Successful experiments in curing paralysis by a simple and painless operation have been carried out in a famous London hospital. The treatment is the discovery of Dr. Ferdinand Assero a Spanish doctor of San Sebastian.

His operation was performed with a small steel rod fitted with a projecting ring. Dr. Assero made himself a second rod fitted with an electrical resistance unit for use in cases where heat is required.

"My operation is simple" he said to a pressman. "I insert the instrument in the nose and adjust it until my discovery of a sensitive spot causes the patient to swallow or shed tears.

"I then apply momentary pressure. In some rebellious cases I apply the pressure a number of times in the first treatment, and if that fails I apply heat.

Dr. Assero stated that these treatments cured rheumatism, and providing that there were no organic complications, almost immediate cure of paralysis followed.

The operations in London were carried out under the supervision of a foreign doctor resident in England. Further tests will be made before any official announcement is issued.

* * *

The "Camelious Hump".

"One of my correspondents," writes W. P. Pycraft in the "Illustrated London News," wrote the other day to ask me whether the camel really does store water for his long desert journeys in his hump, or humps. There is a widespread belief that this is indeed the case. But it must share the fate of many other popular beliefs whose origins are untraceable.

The hump is really a reserve store of food, which takes the form of liquid fat, filling out a mesh work of tendinous, elastic tissue, comparable to the fat cushion on the head of the bottle

Q3m2,9105J67. N29.25.7-9

nosed whale. As the animals march under the blazing sun, for days on end, this store is drawn upon until at least the hump assumes a flabby condition, a mere bag of skin and fibres.

And what is true of the Arabian or one-humped camel, is true also of the Bastrian, or two-humped camel in Atis.

What was the predisposing cause which brought about the storage of oil on the back, in humps, instead of the more usual form of fat on some other part of the body, as in other animals is at present beyond us.

As touching the ability to store water attributed to the camels—they can indeed do this for times of stress; at it is caried not in the hump, but in special cells or cavities of the stomach. These take the form of numerous chambers opening into the stomach, and attached to its under-surface in the form of a semi-circular belt. Most of these chambers open into the "romen" or "paunch," but some into the "recticulum," or honeycomb." For the stomach of the camels—which are ruminants—is composed of several inter communicating chambers. In these animals, however, the compartment of the stomach known as the "psalterium" or "many plies," is reduced to a mere vestige.

In the course of rumination, in the camels, the water swallowed is strained off from the solid food, and stored up for future use in these water-cells, which, when filled, can be closed by the contraction of muscles surrounding the aperture of each. As the march proceeds, the store, which amounts to nearly two gallons, is slowly drawn upon; but until these and the "emergency rations" of the hump are consumed, the animal can run along without undue discomfort, although lasting, or with very little food. It does not seem to be generally realized that the stomach of the elephant is capable of storing a considerable quantity of water although the elephant itself is not only well aware of the fact, but makes good use of it.

177898